

THE  
MIUT AMIL,  
AND  
SHURHOO MIUT AMIL;  
TWO ELEMENTARY TREATISES

ON  
ARABIC SYNTAX:

Translated from the Original Arabic;

WITH

ANNOTATIONS,

PHILOLOGICAL AND EXPLANATORY,

IN THE FORM OF A PERPETUAL COMMENTARY.

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THE RULES EXEMPLIFIED BY  
A SERIES OF STORIES AND CITATIONS

FROM

VARIOUS ARABIAN AUTHORS,

WITH

An Appendix containing the original Text.

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Διότι δὲ τὸν ἀκριβῶς βεβλόμενον τὴν τῶ ὅλα φύσιν μαθεῖν  
τὰ τῆς μέρη ἀκριβῶς ἐπισκέφθαι. *Ammonius in Arist. Categ.*

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TO  
HIS EXCELLENCY THE RIGHT HONORABLE  
**FRANCIS EARL OF MOIRA, K. G.**  
GOVERNOR GENERAL AND COMMANDER IN CHIEF  
OF BRITISH INDIA; &c. &c. &c.

THIS WORK  
ON  
**ARABIC SYNTAX**

IS  
Respectfully Inscribed,

BY  
HIS LORDSHIP,

MOST OBEDIENT AND

MOST HUMBLE SERVANT,

**ABRAHAM LOCKETT.**

Questi non ciberà terra, nè peltro,  
Ma sapienza, e amore, e virtute,  
E di quell' umile INDIA fia salute.

## P R E F A C E.

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**O**F the two original works forming the subject of the present volume, and of which an English translation is now for the first time submitted to the public, the **MIUT AMIL** or that comprising the text, contains a brief but comprehensive view of the first division of Arabic Syntax, or of that part, which treats of the government exercised by nouns, verbs and particles. The second, or **SHURH**, is a commentary on the former, and illustrates by a more minute and detailed analysis, the various rules recorded in the text, and the general acceptations of the several governing powers.

The first Book is entitled **MIUT AMIL**, or the **HUNDRED GOVERNING POWERS**, because the Author has contrived to reduce to that precise number, the whole of those powers in Arabic construction, which are found to affect the terminations of nouns and verbs. A synopsis of this system may be seen in the commencement of the work, and a brief explanation of its leading divisions will be found in the concluding remarks to the translation; it is unnecessary therefore to enter into any further detail, and I shall merely observe of the title, that although it appears in some degree affected, and is not I imagine altogether strictly correct, yet the general design of the treatise, displays so much skill and ingenuity, and combines at the same time so many excellencies of brevity, order, perspicuity and precision, that it may be fairly considered, on the whole, as the most judicious compendium of Arabic regimen, that has yet appeared in the language.

Those indeed who are fond of simple abstracts of science, will have no reason to complain of the length or difficulty of the *Miut Amil*. It contains in something less than five quarto pages, the most important department of Arabic Syntax, and is almost entirely free from those little verbal quibbles and philological fopperies, which tend more or less to disgrace almost every work on Arabic grammar. The title to be sure carries with it an appearance of superfluous exactness, and some little grammatical finesse will no doubt be discovered in the author's mode of supporting it,\* but this is too petty an objection to merit any remark, it is in truth a mere systematic *capriccio*: a solitary particle out of the great arabian desert of metaphysical refinement, where subtilties;

Swarm populous, un-numbered as the sands,  
Of Barca or Cyrene's torrid soil.

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\* His method is as follows. He divides regimen into two general classes or departments, termed verbal and absolute. By the first is simply understood the effect that one word has upon the termination of another. By the second is meant that specific mark of case assumed by a noun when used absolutely as the nominative to a sentence. The government in the first instance is termed *verbal*, because, the change of termination is occasioned by some word either expressed or understood. In the second it is called *absolute*, because the word thus governed is considered independent of all verbal agency, and acquires this peculiar form of construction from its nominative situation alone. Verbal government he then subdivides into two distinct classes. The first, comprehends *ninety-one* specific words, which are termed from their nature, *Prescriptive* governors. The second, contains *seven* distinct *classes* of words, such as verbs, adjectives, participles, infinitives &c. &c. each of which necessarily includes all the words of its own species, and each of these classes he considers numerically as *one*, and terms the whole *Analogous* governors; here then are all the verbal governors in the language reduced to *ninety-eight*, viz. *ninety-one* in the prescriptive, and *seven* in the analogous class, to which if we add *two* in the absolute, we shall have an exact centenary of governing powers.



I know not well what the votaries of the eastern oracles will say to this comparison. I fear they will rise indignant against me for venturing an expression that may tend to degrade the literary eminence of the Arabs: but this is not my intention: I would rather support than lessen their importance. I consider myself in some measure as one of their disciples, and certainly feel respect for their language and literature. But although I freely acknowledge their merits, I will not acknowledge the infallibility of their doctrines, nor voluntarily subscribe to all their grammatical dogmas; their *superlunar* speculations; their metaphysical distinctions ‘twixt south and south-west side;’ and the whole host of fallacies and fictions, with which they perplex and embarrass the most simple subjects of literature. Undoubtedly their works discover both genius and learning, and in the minute cultivation of many sciences, particularly grammar and rhetoric, it may be doubted whether they have been surpassed by the learned of any other nation, but their literary affectation by disfiguring their works, diminishes in a considerable degree the real merit of their labours, and throws so many unnecessary impediments in the way of the student, that it is not very surprising we should find them almost entirely neglected.

One specimen of their solemn mode of trifling in literary works may be worth inserting. The Author of the grammatical treatise termed the *Kafeea*, for some reason best known to himself, neglected to prefix to his grammar the usual auspicious formula of praise to the deity, the omission of which is considered by the sober Moosulmans as a serious mark of impiety. It was therefore necessary to defend this omission, and accordingly his commentator Moolla Jamee, in the true spirit of casuistical sophistry, settles the point of conscience as follows: “It is observable, ‘says he’ that the Author

Shuekh Ibnool Hajib, has not commenced his work with the prescribed ceremonial of praise to the deity. This omission however must not be attributed to negligence or contumely—"then to what must it be attributed?" why, to a proper sense of *modest humility* to be sure, which led him to depreciate his own merit as a grammarian, in comparison with those who preceded him, (the grace of God be upon them!) and consequently he thought himself unworthy to imitate their works in *any* respect! but although, continues the commentator, he has omitted the actual insertion of the words, it cannot therefore be inferred, that in direct opposition to the positive injunction of the sacred ritual, he has neglected the ceremony altogether. 'Oh no!—that would be an unreasonable and unnecessary supposition,' particularly as we know 'adds he,' that it is not restricted to verbal forms alone, but may be virtually discharged in secret, mental aspirations!' Now this is considered a very conclusive piece of reasoning, and completely exculpates the grammarian from all manner of censure.\*

In speculations of this nature the Arabian grammarians seem to take peculiar delight. One third of the commentary on the *Kafeea* by Moolla Jamee, consists of subtilties and sophisms, which have very often no more connexion with the science of grammar, than with the science of palmistry. Every trifle gives occasion for an episode, and every episode is '*conglutinated* or made up'† of as much recondite erudition, as the learned commentator can well muster together. After defining a word, he ascends synthetically to language as a compound, which comprises he says the language of God, of man, of angels, and

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\* See the Commentary on the *KAFEEA* by MOOLLA JAMEE, p. 1.

† "*Hic liber est conglutinatus &c.*" Epist. Obscurorum Virorum. See Pursuits of Lit. p. 102.

## PREFACE.

of Genii.\* Lest any one however should be puzzled to find out the true nature of this latter dialect, a learned scholiast comes forward with a specimen,† and another gravely adds, as an infallible proof of its *demoniac* originality, that no human being can pronounce it three times successively at one breathing.

Through this commentary however, this *χάσμα μέγα* of syntax, or some other, of equally ‘crude consistence,’ every student is obliged to ‘swim, or sink, or wade, or creep, or fly,’ who would aspire to any thing

\* An analogous division of language prevails among the Hindoos—“The gods speak *Sanscrita*; benevolent genii *Pracrita*; wicked demons *Pisachi*, and men of low tribes and the rest *Magad’hi*.” Colebrooke on Sans. and Pracrit. A. R. 7. 199.

† It is also given in the *Tulkhees-ool-Miftah*, a treatise on Arabic Rhetoric, as a specimen of verbal harshness, and is supposed to have been uttered by a Jin after having killed a traveller in the Arabian desert, whose name was *HURB*. It turns out however to be very intelligible Arabic, though in—

‘ Words so debas’d and hard, no stone,  
Is hard enough to touch them on.’

وَقَبْرٌ حَرْبٌ بِمَكَانٍ قَفْرٍ

وَلَيْسَ قَرِيبٌ قَبْرٌ حَرْبٌ قَبْرٍ

Which the reader may compare with the well known line in Homer,

Πολλὰ δ' αἶνυια, κάτανυια, παράνυια τε δοχμιά τ', ἤλθεν.

So happily paraphrased by Pope,

O'er hills, o'er dales, o'er crags, o'er rocks, they go;  
Jumping, high o'er the shrubs of the rough ground,  
Rattle the clatt'ring cars, and the shockt axles bound.

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like literary distinction. Moolla Jamee is indeed the Priscian of the East, and his comment is considered the very ne plus ultra of grammatical knowledge. Not to have read it, argues absolute ignorance; read it, and you are dubbed at once a Moolla, and a man of learning: such is the wonder-working efficacy of Arabic grammar. It supercedes in a great degree the knowledge of every other art, and every other science, being in fact, if we may credit some of the learned Arabian doctors, the very essence of all the arts and sciences.

But grammar after all in its obvious and natural sense, is truly a simple art, the art of teaching the rules of inflexion and syntax, or the various relations of words to one another in discourse. The rules necessary for this knowledge are neither very numerous nor difficult, and perhaps not more so in Arabic than in other languages, but the Arabian philologists by blending them with the abstract speculations of logic, have effected a new and complex system of grammar, a system which comprises not merely the various relations, but the exact significations and definitions of words; their divisions into genera or classes; their combinations into propositions, and these again into reasoning or discourse. Now all this is the proper business of logic, which is surely a distinct science, yet all this they have in some measure confounded with the simple rules of government and concord, so that a student looking into their works for a plain rule of syntax, finds himself entangled in all the mysteries of metaphysics.

‘ There are some men, says Johnson, who seem to think nothing so much the characteristic of genius, as to do common things in an uncommon manner, like *Hudibras*, to *tell the clock by algebra*, or like the lady in Dr. Young’s *Satires*, to *drink tea by stratagem*; to quit the beaten track only because it is known, and take a new path, however crooked.

or rough, because the straight was found out before :’ this is precisely the case with the Arabian grammarians : they are always employed in raising straws with levers, in illustrating what cannot be misunderstood, in devising difficulties where none ever existed, and in perplexing the simplest rules of regimen and concord with useless subtilties and logical definitions : but if grammar be a particular art, what has it to do with general and abstract speculations ? A disquisition on symbols and conventional signs, or the origin of general terms,\* will not facilitate a student’s progress in the laws of syntax. These may be important enquiries, but they are not the more so, because conducted in Arabic : they have in truth no more connexion with the language of the Arabs, than with the language of the Troglodytes.

It is indeed amusing to observe the very opposite opinions of learned men on the subject of grammar. Some will have it a *science*, which views language only as significant of thought, and this is philosophical or *general* grammar. Others consider it as a simple *art*, which teaches the inflexion of words, and their due disposition into sentences and phrases, and this is *particular* grammar. A third race of philologists will neither allow it to be general nor particular, but a mixture of both, and this may be properly called *mixed*, or Arabic grammar.

The modern grammarians of Europe consider grammar and etymology as synonymous terms, and with them all languages go upon *wheels*,† but those of Arabia who have no acquaintance with verbal antiquities, reject etymology altogether, and substitute in its place a dash of dialectics, with

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\* See the SHURHOO MOOLLA and SHURHOO RUZEE.

† In days of yore they were dragged about like *sledges* ! Diversions of Purley.  
Vol. 1. p. 25.

which they are acquainted. Here then, are two opposite roads to the same end, and the student may take his choice. Either to adopt the plan of Horne Tooke and his followers, and set about digging for grammar through some dozen or fifteen collateral dialects, or getting boldly on the back of *Synthesis* with Mr. Harris and the Arabian grammarians, gallop circuitously to it, through the whole region of science.\*

In order to learn any language with accuracy and facility, we must first endeavour to learn its rules, or the customary application of its words; these in their simple state, disencumbered of all technical formalities, are seldom difficult and may be easily acquired, but when once perplexed with obscure etymologies and logical definitions, and when every Dyche and Dilworth, who writes a twopenny-halfpenny guide to the eight parts of speech, deems it his duty to work them up into what he calls a *new* grammatical system, then indeed they assume a different character, or rather a variety of different characters, and are not easily acquired at all; the student, finding himself bewildered in the wordy labyrinth, abandons the study altogether, and willingly consigns to the Fates, the whole race of *miserable* grammarians with their *miserable* canons.

Felix grammaticus non est, sed nec fuit unquam,

Nec quisquam est felix nomine grammaticus:

Aut siquis felix præter fatum exstitit unquam,

Is demum excessit grammaticos canones.†

As far however as relates to the present system of Arabic grammar, at least to the technical and speculative part of it, as distinct from the practical, my own opinion is, that it is chiefly, if not entirely derived from

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\* Hermes p. 3.

† Ausonius Ep. 126.

the philosophical writings of the Greeks, and particularly from those of Aristotle, with which the Arabs had been long and familiarly acquainted. They have certainly adopted his analysis of language,\* his definition of the parts of speech,† his reasoning on substance and accident, or **MODE**,‡ which they have applied to words, under the grammatical denominations of **NOUNS** and **INFINITIVES**, and his whole theory of the elements of language as significant of ideas. These are some of the principal topics, which the Arabian grammarians take delight in discussing, and to which, they not improperly attach a high degree of importance, but the merit of originality must be transferred to the Stagyrte, whose dialectics, if I am not much mistaken, will be found to contain the most remarkable facts that distinguish the philosophical grammar of the Arabs.

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\* De Interpret. l. i. c. iv. p. 38.

† De Poetica. xxxiv. p. 67.

‡ **ACCIDENS** vero sive **MODUS** est rei proprietas, quæ in aliquâ substantiâ inhæret, nec sine ipsâ potest existere. *Element. Logicæ.* By **ACCIDENT** here, and in Arabic grammar, as applied to an **INFINITIVE**, or اسم حدث is not meant as has been erroneously supposed, any thing *casual* or *fortuitous*: but as this is a point of some importance to the true understanding of an Arabic **MUSDUR**, (for an explanation of which I refer the student to my Annotations on the Commentary, p. 195.) I shall lay before him Dr. Gillies' note on the subject, which will certainly corroborate one material point of my argument. "The Greek word *συμβεβηκος* is, as far as I know universally translated, "accident;" *συμβεβηκοτα* in the plural, "accidents," from which, "Accidence," denoting the little book, that explains the properties of the eight parts of speech, is generally held to be a corruption. But accident, in its proper sense of what is casual or fortuitous, *has nothing to do with the one or the other*; and Aristotle's meaning of *συμβεβηκος* ought to be expressed by a Latin or English word derived, not from 'accido,' but from, 'accêdo.' See p. 65.

Indeed the whole philosophy of the Arabs may be traced to the Greeks,\* whose language and literature they seem to have studied with uncommon ardour, for upwards of five centuries, that is, from A. D. 754 to the taking of Bagdad in 1258. Rhetoric and logic were their favorite pursuits. Averröes, the great commentator, as he is generally called, is known to have paraphrased Aristotle's rhetoric, and Alfarabius is said to have written no less than sixty distinct treatises on the Aristotelian philosophy, which was publicly taught in Bagdad, Bussurah, Koofah, Bocharia, Alexandria, Cairo, Morocco and Fez, as well as in several parts of Spain and Italy; but

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\* " See Abulfarag. per Pocock, Dynast. p. 160. Greek was a familiar language to the Arabians. The accmpts of the Caliph's treasury were always written in Greek till the year of Christ 715. They were then ordered to be drawn in Arabic. Many proofs of this might be mentioned. Greek was a familiar language in Mahomet's household. Zaid, one of Mahomet's secretaries, to whom he dictated the Koran was a perfect master of Greek. Sale's Prelim. Disc. p. 144, 145. The Arabic gold coins were always inscribed with Greek legends till about the year 400." See WARTON, Hist. Eng. Poet.

" Theophilus Edessenus, a Maronite, by profession an astronomer, translated Homer into Syriac about the year 770. Theophan. Chronogr. p. 376. Abulfarag. ut supr. p. 217. Remesius, in his very curious account of the *manuscript collection of Greek chemists* in the library of Saxe-Gotha; relates, that soon after the year 750, the Arabians translated Homer and Pindar, amongst other Greek books. Ernest. Salom. Cyprian. Catal. Codd. MSS. Bibl. Gothan. p. 71 78 Apud Fabric. It is however certain, that the Greek philosophers were their objects. Compare Euseb. Renaudot. de Barb. Aristotel. Versionib. Apud Fabric. Bibl. Gr. xii. p. 252. 258. Reinesius says, that about the year 750, they translated Plato into Arabic: together with the works of S. Austin, Ambrose, Jerom, Leo, and Gregory the Great. Ubi. supr. p. 260. Leo Africanus mentions, among the works of Averroes, EXPOSITIONES REIPUBLICÆ PLATONIS. But he died so late as the year 1206. De Med. et Philosoph. Arab. cap. xx." WARTON. See Gibbon, vol. x. p. 11.



particularly in the celebrated *Schola Salernitana*?\* For a detailed account however of the origin and progress of Grecian literature among the Arabs, I refer the student to Warton's 2d Dissertation on the History of English poetry, and Enfield's History of philosophy, from Brucker's *HISTORIA CRITICA PHILOSOPHIÆ*, a work of considerable merit, though Dr. Gillies is of opinion, that his account of Aristotle's philosophy, is in many parts erroneous, and in some even unintelligible; while others go still farther, and hint that he did not understand Greek! It will there be seen, that the acroatic works of the Stagyrice, were translated, studied and taught by the learned of Arabia, and that to these works in particular, the Arabians seem indebted for all their notions of the philosophical sciences.

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\* " Their learning, but especially their medical knowledge, flourished most in Salerno, a city of Italy, where it formed the famous *Schola Salernitana*."

It must not be forgot, that they translated Aristotle's *POETICS*. There is extant "Averrois Summa in Aristotelis poetriam ex Arabico sermone in Latinum traducta ab Hermanno Alamanno; Præmittitur determinatio Ibinrosdin in poetria Aristotelis. Venet. 1515." There is a translation of the *POETICS* into Arabic by Abou Muscharmetta, entitled, *ABOTIKA*. See Herbel. Bibl. Oriental. p. 18. col. a. p. 971. b. p. 40. col. 2. p. 337. col. 2. Farabi, who studied at Bagdad about the year 930, one of the translator's of Aristotle's *ANALYTICS*, wrote sixty books on that philosopher's Rhetoric; declaring that he had read it over two hundred times, and yet was equally desirous of reading it again, Fabric Bibl. Gr. xiii. 265. D'Herbelot mentions Aristotle's *MORALS*, translated by Honain Bibl. Oriental. p. 963. a. See also p. 971. a. 973. p. 974. b. Compare Mosheim. Hist. ch. i. p. 217. 288. Note-C. p. 2, ch. 1. Averrois also paraphrased Aristotle's *RHETORIC*. There are also translations into Arabic of Aristotle's *ANALYTICS*, and his treatise of *INTERPRETATION*. The first they called *ANALUTHICA*, and the second, *BARI ARMENIAS*. But Aristotle's logic, metaphysics, and physics pleased them most; particularly the eight books of his physics, which exhibits a general view of that science. Some of our countrymen were translators of these Arabic books into Latin. Athelard, a monk of Bath, translated the Arabic Euclid into Latin, about 1000." Leland Script. Brit. p. 200. There

It must not indeed be denied, that there are many subjects connected with the arts and sciences, for which the modern nations of Europe are supposed to be indebted to the Arabs. Bossut attributes to them our present system of arithmetical numeration, as well as the first notions of Algebra which are found in Diophantus.\* He gives them the credit of several important discoveries on trigonometrical calculation, and many ingenious improvements and alterations in astronomy.† An Arab in Spain was the first who attempted a theory of refraction and the twilight, which doctrine Malbranch is said to have enlarged upon, but as he does not quote the author, Bossut presumes he was unacquainted with his works. In truth the Arabs seem to have arrived at eminence in almost every science, and even in mechanics, the clepsydra or water clock sent by Haroon Al Rusheed in 799 to Charlemagne, is said to have astonished by its ingenuity the whole of Europe.‡

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are some manuscripts of it in the Bodleian library, and elsewhere. But the most beautiful and elegant copy I have seen is on vellum, Trinity college library at Oxford. Cod. MSS. Num. 10." Warton.

\* "Cardan considers the Arabs as the real inventors of Algebra. Practical geometry and astronomy owe the Arabs eternal gratitude, for having given to trigonometrical calculation the simple and commodious form which it has at present. Bossut, p. 157.

† Of all the mathematical sciences astronomy is that which the Arabs have most cultivated, and in which they have made the most remarkable discoveries. p. 159.

‡ In the dial of this Clepsydra, were twelve small doors, forming the divisions of the hours, and each of these doors opened in succession at the hour it marked, and let out little balls, which, falling on a brazen bell, struck the hour. The doors continued open till twelve o'clock, when twelve little knights mounted on horseback, came out together, paraded round the dial, and shut all the doors. This machine astonished all Europe, when men's minds were employed chiefly on *futile* questions of Theology and Grammar." Bossut. p. 161.

All this must indeed be granted to the Arabs, but it appears from the united testimony of the learned,\* that their philosophy was entirely Grecian. 'They did not form, says Brucker, a new system, but merely revived the Peripatetic doctrine.' Their logic was the logic of Aristotle, and the common introduction to that science, which is now current in Arabia and India, is a simple translation of the *ISAGOGE* of Porphyry. Aristotle's rhetoric probably led the way to their own, and his logic, when applied to the rudiments of their language, produced that ingenious but intricate and elaborate elementary system, which has perhaps not improperly, been termed philosophical or transcendental grammar.

This then is the origin of the philosophical sciences among the Arabs. Grammar, Rhetoric and Logic or Dialectics, formed the basis, to which if we add Arithmetic, Geometry and Astronomy,† which they also

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\* The authorities as given by Brucker are as follow : Leo Africanus de viris illustr. ap. Arabos. Fabric. Bib. Gr. v. xiii. p. 96. 259. Goll. de medic. et Phil. Arab. Dormius ad Jons. de Script. Hist. Ph. l. iii, c. 28. § 5. Hottinger Bibl. Quadripart. l. iii. p. ii. c. 2. Abulfar. Hist. Oxon. 1668. 4to. Elmacini Hist. Saracen. Lugd. Bat. 1625. fol. Eutychi Annales. Ox. 1658. 4to. Hottinger. Hist. Orient. et Biblioth. Orient. Herbelot. Biblioth. Orient. Par. 1697. Ludewig. Hist. rationalis Phil. apud. Turcas. Lackemaker de Fatis Studiorum inter Arabos. Horn. Hist. Phil. l. 5. Bayle. Conring. Antig. Acad. Suppl. xix. xx. Friend's History of Medicine. Voss. de Scient. Toletan. Hist. Arab. Avicen. Vit. et Op. Ed. Massæ. Venet. 1608. Merklin. Linden. Renov. Carm. Thograi Ed. Pococke, Ox. 1661. 8vo. Mod. Univ. Hist. v. xix. Assemani Bib. Or. Bibliander. de Orig. et Mor. Turcarum. Bas. 1550. See Enf. Hist. Phil. v. 2. p. 250.

† Grammar, Rhetoric and Logic, formed what the Scholastics termed the *trivium*; Music, Arithmetic, Geometry and Astronomy the *quadrivium*; and these constituting the seven liberal arts, they very poetically described in the two following verses!

GRAMM. loquitur, DIA. veradocet, RHET. verba colorat;

MUS. canit, AR. numerat, GEO. ponderat, AST. colat astra!

cultivated with success, we shall find them pursue (with the exception perhaps of music,)\* the exact course of studies, as practiced by the Christian philosophers in the middle age.

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\* I say with the exception of *Music*, because I am inclined to think that *Music* as a science, was not regularly cultivated in Arabia, though some examples may be produced to prove the contrary. The learned Farabi already mentioned as the translator of Aristotle's *Analytics*, and who was styled the *Coryphæus* of Philosophers, deserves perhaps to be recorded as the *Timotheus* of Arabian Musicians, for his performance on the Lute before Sooltan Syf-ood-Doula, was not inferior to that of the Theban before Alexander. "Il tira, ' says D'Herbelot, ' de sa poche une piece avec toutes ses parties qu'il distribua aux Musiciens, & continuant à soutenir leur voix de son luth, il mit toute l'assemblée en si belle humeur, qu'ils se mirent tous à rire à gorge déployée ; après quoy faisant chanter une autre de ses pieces, il les fit tous pleurer ; & en dernier lieu changeant de registre, il endormit agreablement tous les assistans." vid. Art. Farabi. *Bibliothèque*. Farabi is said also to have written an introduction to the science of Music, which is mentioned in the *BIBLIOTHEQUE DE TURCHI* of Toderini. "*Nell' accennata classe di Scienze, che contiene cento e venti due " volume, l'ottantesimo secondo scritto nell' Indice è un Trattato di Musica del Farabi intitolato Medchalul Musiki, ossia Introduzione alla Musica.*" This valuable work of Toderini's, which seems very little known in India, contains a full account of the Arts and Sciences as known to, or cultivated by the Turks and Arabians, including, their Grammar, Logic, Rhetoric, Moral Philosophy, Arithmetic, Algebra, Geometry, Physics and Natural History, Medicine, Chemistry, Astronomy, Navigation, (*Nautica, e Nuova Accademia di Marina.*) Astrology, Poetry and Music. The work is entitled, *Letteratura Turchesca, Studj, Accademie, Biblioteche e Tipografia in Costantinopoli. Opera, dell' Ab. Gio. Battista Toderini. Tomo I, II, e III, in Venezia, 1786.* The following extract from this work, relating to the Logic of the Arabs, as copied from the Greeks, will corroborate what I have before stated regarding that science.

*La Logica, che studiamo i Turchi è opera di Aristotele, il quale, come notò Gezañ nel suo libro Monked presso Herbelot, e l'inventore, dell'arte del ragionare, ed il primo, ch'abbia ridotto a metodo questa scienza. Oltre il Ketab Alvias lo Aristothelu, ossia trattato del Sillogismo d' Aristotele, tradotto nell' Arabo, e diviso in due libri annoverati nel Catalogo*

I have now to offer a few words on the grammatical works here translated, but of their authors unfortunately I know little or nothing. The commentator indeed attributes the *Miut Amil* to Abdoolqahiribno Abdirrihman of Goorgan,\* whom he styles the most excellent of the learned, but he does not say in what age he lived, nor in what his excellence consisted, and we are left to form our own opinion of his merits, from five pages of Arabic syntax! I find his name however in the *Mirat-ool-Junan*,† with a few particulars, which as we have nothing better, we must substitute for a biographical memoir,

Abdoolqahir, surnamed from eminence, ALNUHWEE, or the grammarian, was of the sect of Shafei, and one of the followers of Abool Hussun al Asharee. Besides the *Miut Amil* and *Joomul*, (another introduction to Arabic Syntax,) he wrote a learned commentary termed *Almooghnee*, in three volumes, upon the *EEZAH*, besides several other celebrated works on grammar and rhetoric, and died in the four hundred and seventy-fourth year of the Hejira, or about the middle of the eleventh century of the Christian era. These facts though a little mutilated, and with some addi-

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*di Laerzio, trovasi l'Isagugi di Porfirio, che tratta de' cinque universali, e de' dieci predicamenti, la Logica d'Avicenna, con molte altre d'Arabi Autori nelle Biblioteche Turchesche tutte sul gusto, e sulla forma delle Peripatetiche usate nelle Scuole Europee avanti Cartesio. Noto un Trattato sopra gli argomenti ingannevoli, e fallaci col titolo Ketab Alheil attributo ad Aristotele, sulla quale materia scrissero varj Musulmani, che posson vedersi nell'Herbelot al lunghissimo articolo Ketab, tutto traseritto dalla Biblioteca Turca d'Hagi Kalfah." Capitolo, II. Logica, e Adab fil Bahs.*

\* The *Gurkan* of Ebn Haukal, and *Corcan* of Modern Maps.

† تاريخ يانعي مرآت الجنان

tions, are given in the Preface to Meninski,\* on the authority of Shumsood-Deen, the author of a commentary on the Joomul, and both these works (the former with a Latin translation,) are said to be deposited in the Escorial in Spain.

Abdoolqahir appears to be the first grammarian, who reduced the governing powers of the Arabic language to a definite number,† and as he lived at a time when Grecian literature of every kind was ardently cultivated in Arabia, and when in fact almost every learned Arab made a merit of studying and copying the philosophical writings of the Greeks, it is not very improbable that the CENTILOQUIUM of Ptolemy,‡ a work, on Astrology, which must have been popular at that period in Arabia, gave him the first hint for the title of his treatise on regimen, and produced the MIUT AMIL, or HUNDRED governing powers.

The extreme brevity of the text has occasioned many commentaries on the Miut Amil, but that which usually accompanies it in this country, and which I have here translated, is generally supposed I believe to be written by a native of India. D'Herbelot mentions but one commentary

\* Abu Bekr Abdelkaher, gente Persa, domo *Georgianus*, grammaticus, et orator eruditus, præclara edidit opera, ex quorum numero sunt, *Commentarius in Rhetoricam Dilucidatio nuncupatam*; *Expositio particularum* (*why alone particularum?*) quæ centum Regentes dicuntur; *Commentarius in Alcoranum*, et *alia poetica opera*! Obiit anno Hegræ 471. De ling. Arab. xxxiv.

† The author of the first works on Arabic regimen, is said to have been الخليل بن احمد who was born in 100 and died in the year 170 of the Hejira.

See the Biog. work, termed كتاب الزهار

‡ Vid. Voss. de Natura Artiũ. The work is also attributed to Hermes.

by EBN HESCHAM, whose name as a grammarian, he probably confounds with Hoosam-ood-Deen, who is stated in the KUSHF-OOZ-ZOONoon, to be one of the commentators on the Miut Amil;\* it is possible however, that D'Herbelot alludes to Shuekh Jumal-ood-Deen Abou-Moohummud Yoosoof, who was also known by the name of Ibn Hisham, but as no such commentary is attributed to him, in either of the Biographical works above alluded to, I feel some hesitation in allowing him to be the author of the Shurhoo Miut Amil. D'Herbelot† however was certainly but very little acquainted

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\* The Commentators mentioned in the KUSHF-OOZ-ZOONoon are.

حاجي بابا الطوسي Hajee Baba of Toos.

حسام الدين توناتي Hoosam ood Deen of Tooqat.

مولى احمد بن مصطفى Moola Uhmud Bin Moostufa, with Scholia written in 816.

يحيى بن يوشى Yuhya Bin Yukhsa.

يحيى بن نصوص اسرائيل Yuhya Bin Nussoh Bin Israeel.

Pococke speaks of an Historian of that name, ابو محمد عبد الملك ابن هشام obiit anno Hejiræ 213. juxta alios 218. Pococke Spec. Arab. His. p. 362. Meninski also mentions ابن هشام of Cairo who died in 761 Hejiræ.

It may be necessary to inform the student, that Averroes (see p. x.) is corrupted from ابن رشد His entire name is ابو الوليد محمد بن احمد بن محمد بن رشد vid. Hist. Med. et Epit. Yafei. Pococke.

† He calls the MIUT AMIL, the Hundred *Particles*! "ABDALCAHER, Grammairien celebre Auteur des Aouamel. Ce livre a été commenté par Ebn Heschâm; Il se trouve manuscrit dans la Bibliotheque du Roy N°. 1086, & a été imprimé à Rome avec la traduction Latine sous le titre de *Centum Regentes*, c'est-à-dire, les cent *Particules Arabiques*, qui regissent après elles des noms de differens cas dans la construction de cette Langue. Ce même Auteur a aussi composé un abrégé du Dictionnaire Arabe de Giauhari, & l'a intitulé Mokhtar al Sehah, qui se trouve aussi dans la Bibliotheque du Roy N°. 1088. Le nom entier de cette Auteur est M. Ben Aboubecr Ben Abdalcaher al Razi, il étoit natif de la Ville de Rei." Bibliotheque Orientale.

with Abdoolqahir and his writings; and the account he gives of the *Miut Amil* in particular, is a demonstrative proof that he was ignorant of the simplest principles of Arabic grammar.

This is all the information I have been able to collect of the author of the *Miut Amil* and his commentators. Something more might perhaps have been found had I been more industrious, but I confess I did not think it necessary to toss over half the manuscripts in the College Library, for the purpose of adding one or two obscure anecdotes to the life of Shuekh Abdoolqahir. Neither would the search have rewarded my pains, for Biography is a very different thing in Asia from what it is in Europe. There are no *Pater Noster Rows*, nor Cadell and Davies's in Arabia, and consequently there are no Boswells nor Piozzis. A grammarian may write five pages of Syntax there, without having five quarto volumes of *Memorabilia* recorded of him: for who could copy them, or who would read them? The life of an Arabian worthy indeed, is frequently dispatched in a line, and is seldom more entertaining or instructive, than a *hic jacet*, or a village epitaph. 'His name, his years,' with a *ruzeecullaho anho*,\* or a 'holy text' from the Qooran, supply the place, "of fame and elegy," and constitute the brief memorials of a literary career.†

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\* رَضِيَ اللهُ عَنْهُ *May God be satisfied with him*, a pious petition, which almost invariably follows the name of the defunct, in Oriental Biography.

† I ought perhaps to apologize for venturing this opinion of Arabian biography, for Sir Wm. Jones, whose authority will doubtless be considered decisive, has given a very different account of the matter. He prefers the biography of *Ibn Khalikán*, not only to that of *Nepos* and *Laértius*, but even to that of *Plutarch* himself; nay he seems inclined to rank the historian above all the biographers of ancient and modern times. '*Nescio an hic omnibus vitarum scriptoribus sit anteposendus. Est certè copiosior Nepote, elegantior Plutarcho, Laertio jucundior*, and so on.—To all of which I can only answer, consult the Biography of *Ibn Khalikán*.



Such is the life of Abdoolqahir, as handed down to us by two very popular historians, and the amount of the whole is simply this, that he was an eminent grammarian, that he wrote the *Mooghnee*, the *Joomul*, and the *Miut Amil*, and that he died in the year 474 of the *Hejira*.

There is no date to the Commentary, nor can I pretend to settle one, I suspect however that it is comparatively modern. The author, at the conclusion of it, speaks of Ibn Malik the grammarian, who died A. H. 672, but if D'Herbelot's information be correct, it will probably give an antiquity of 500 years to the work, as Ibn Hisham is known to have died in 762.

The *Miut Amil* must be considered as a mere text-book, in which the governing powers of the Arabic language are arranged into appropriate classes, their grammatical offices defined, and their primitive senses illustrated by easy familiar examples. The commentary is an enlarged exposition of the governing powers, after the precise order laid down in the text, for it preserves the same arrangement of the parts, the same definitions of the rules, and the same examples illustrative of the original force of the terms, adding however to the primitive or current senses, the more immediately consequential or secondary acceptations:—Let us explain by an example.

The Preposition *أَلِ* which is the first, in the first class of grammatical agents, is stated simply in the text, to be a GENITIVE PARTICLE, and one example is subjoined to illustrate its force. The commentator repeats the rule regarding its regimen, but adds its primitive acceptation, which he states to be UNION, and this he considers as two-fold: either *absolute*, as denoting actual coalition or cohesion of parts, or *relative*, as implying proximity or contiguity of person or place. The first he exemplifies by the phrase *أَلِ* 'He is sick, or sickness is inherent in him.' The latter, by the

sentence *مررت بزید* 'I passed by Zued.' He then goes on to define the collateral and accidental significations of this particle, under the various relations of *instrumentality, causality or causation, concomitance or association, substitution or exchange, inclusion or comprehension*, with some others, which may be seen by referring to the translation, and each of these senses he elucidates by one familiar example.

This is the general mode of analysis, as adopted in the commentary. The words are all considered either separately or in classes, their original and accidental significations defined and illustrated, and their analogous and anomalous syntactical structures pointed out and determined. The etymological formation of some words are occasionally explained, but this is but seldom, and only in particular cases, where words apparently simple, are shewn to be compound, as *كأن* formed from the particle *كأن* of similitude and the Pronoun *إن*.

The commentary in short, is a simple introduction, comprising a distinct general view of the essential parts of Arabic regimen and nothing more. To render it however as extensively useful as possible, I have transcribed from the works of several of the most eminent Arabian grammarians, whatever appeared to me best calculated to illustrate the force and application of the several governing powers, and these with my own observations and remarks subjoined to the translation, form a perpetual commentary on the text, which I trust will be found useful.

To these annotations sometimes critical and sometimes explanatory, I have occasionally added others of a more light and miscellaneous nature. They are not indeed of much importance to the work, and might well enough have been omitted, but they amused me at the time of

writing, and may probably amuse others. To extract mirth or humour however out of Arabic grammar, must I am persuaded be looked upon as a hopeless attempt, an attempt perhaps not altogether dissimilar to that on record of certain ingenious people in the Island of *Mateotechny*, who are said to have employed themselves, in gathering grapes from thorns, and figs from thistles; or of others, who pitched nets to catch the wind, and caught—cock lobsters!\*

The original works from which I have selected the materials for the notes are as follow: SHURHOO WAFEEA,<sup>a</sup> SHURHOO MOOLLA,<sup>b</sup> SHURHOO RUZEE,<sup>c</sup> SHURHOO MISBAH,<sup>d</sup> SHURHOO ALFEEA,<sup>e</sup> QUTR-oon-NUDA,<sup>f</sup> MOOFUSSUL<sup>g</sup> and the MOOGHNEE-ool-LUBEEB.<sup>h</sup> Of these, the three first are commentaries on the KAFEEA; the first by Ibnool Hajib, the author of

\* Aultres cueilloient des espines raisins, & figues des chardons.—Aultres chassoient vents avecques des rets, & y prenoient Escrevices Decumanes. Rabelais livre v. 284.

<sup>a</sup> شيخ جمال الدين ابو عمرو عثمان بن عمرو المعروف بابن الحاجب المالكي النحوي Died A. H. 646.

<sup>b</sup> عبد الرحمن بن احمد نورالدين الجامي Died A. H. 895.

<sup>c</sup> رضي الدين محمد بن الحسن الاسفراي بادي النحوي Died A. H. 816.

<sup>d</sup> تاج الدين محمد الاسفراي Died A. H.

<sup>e</sup> شيخ ابو محمد عبدالله بن عبد الرحمن الشهير بابن عقيل النحوي Died A. H. 869.

<sup>f</sup> ابو عبد الله محمد بن يوسف هشام النحوي Died A. H. 862.

<sup>g</sup> علامة جلاله ابو القاسم محمود بن عمرو الزمخشري Died A. H. 838.

<sup>h</sup> شيخ جمال الدين ابو محمد يوسف المعروف بابن هشام النحوي Died A. H. 762.

Pococke has given the name erroneously. "شرح شواهد لغني i. e. Explicatio testimoniorum quae in grammatica dicta ابى محمد عبد الله بن هاشم ab مغني لبيب con-scripta afferuntur, cujus author est Jelalo'ddinus, idem qui commentarium in Alcorani partem, scripsit." p. 367.

the text ; the second by Moolla Jamee the Poet, and the third by Ruzeeood-Deen Moohummud of Astrabad. The WAFEEA though a very valuable work, is perhaps but little read ; the Shurhoo Moolla, as it is generally called, is a logical and argumentative comment on the text, and is every where studied in India, but the commentary by Ruzee (from which indeed the greater part of Jamee's is supposed to be borrowed) is the most voluminous and elaborate of all, and is justly considered a *chef d'œuvre* of grammatical science.

Of the other works, namely the Shurhoo Misbah, by Taj-ood-Deen Moohummud of Asferan ; the Qutr-oon-Nuda, by Aboo Abdoolla Moohummud Bin Yoosoof Hisham, and the Shurhoo Alfeeaa, by Shuekh Aboo Moohummud Abdoolla Bin Abdoorruhman, more generally known by the name of Ibn Uqeel, I have nothing particular to offer. They are all popular works in Arabia, and the latter in particular, seems to possess the same rank in Bagdad, as the Shurhoo Moolla does in India, a fact which is certainly somewhat remarkable, as the former is as much famed for simplicity, as the latter is for subtilty. The same may be observed of the Mooghneeool-Lubeeb, by far the most useful work on Arabic grammar with which I am acquainted. It has supplied me with almost every thing valuable on the particles.

In order to illustrate with greater effect, the practical applications of these *most subtle parts of speech*, as they are sometimes called, I have added at the conclusion of the annotations on each, an Arabic story, in which the particle will be found to occur under all the senses ascribed to it in the commentary. The natural and popular use of the word will, by this means be better understood, its lighter and more evanescent shades of meaning, rendered more obvious and determinate, and the whole series

of primitive, derivative and metaphorical acceptations exhibited at one view, in an easy and regular scheme of explication.

I have pursued this plan throughout the volume. A story is appropriated to every preposition, and afterwards to every class of governors consecutively. The words thus explained, are distinguished by figures in the original, that the student may be enabled to compare their use with the explanations given in the commentary, and the whole is accompanied with an easy English version.

The stories thus given, are partly original and partly extracted from books, either printed or in manuscript. Those at the commencement of the commentary, were prepared by Sueyid Uhmud, a learned Arab, of the College of Huneefu, who accompanied me from Bagdad in the year 1812. The sudden and unexpected death however of this most excellent scholar, a few months after his arrival in Calcutta, deprived me, at an early period, of the benefit of his services, and forced me, reluctantly to relinquish the extensive plan of illustration, which he had himself originally proposed, and by which I had hoped to diversify and enliven my commentary, with much curious and interesting matter. This pleasing scheme however was in a great measure prevented by his death. I had no choice of materials, and was frequently obliged to adopt a number of insipid stories, which under other circumstances, I should certainly have rejected. The most entertaining portion of them were supplied me by an ingenious native of Yemen in Arabia, Nathaniel Sabat,\* whose literary talents and acquirements, are well known in India, and for whose useful assistance in this department of my work, I am under considerable obligations.

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\* At present employed by the Reverend T. Thomason, on a translation of the New Testament into Arabic.

My constant guide and companion in almost every stage of this translation, was Mouluee Umanut-Oollah, a learned native of India, formerly on the establishment of the College of Fort William, and a more able guide or skilful and judicious instructor, I know not well where I could have found.

For the poetical versions of sundry passages from the Arabian poets, which will be found occasionally interspersed through the notes, I am entirely\* indebted to the kindness of my friend Mr. Wilson, the learned and elegant translator of the *MĒGHA DŪTA*,† and to Captain Roebuck of the College, who afforded me his assistance in conducting the work through the press, I beg leave to offer my best thanks.

I have no further observations to make on the works here translated, and of the translation itself any observation on my part must be useless; I shall therefore offer none: it may speak for itself or be silent. The typographical errors are indeed rather numerous, and require some apology. I believe they were occasioned in a considerable degree, by the rapidity with which a large portion of the work was hurried through the press, for it is certain, that the greater part of the commentary, with all its appendages of extracts, stories, annotations, &c. were prepared, translated and printed off in something less than five months. I have endeavoured however to rectify these mistakes as well as I could, by a table of *errata*, which will be found in general to consist of little more than transpositions in the VOWEL POINTS. The errors in the English part, are not likely to embarrass the student, and I have accordingly omitted to record them.

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\* With the exception of the paraphrase in page 48.

† Or CLOUD MESSENGER, a Poem in the Sanscrit language by *CA' LIDĀ'SA*.

If to the two elementary works contained in this volume, be added the *first* and *fifth* Chapters of the MISBAH,\* or rather perhaps a portion of the Hidayut-oon-Nuho, a body of syntax will be formed sufficiently comprehensive for every practicable purpose whatever; but if the student aspires to a higher and more accurate knowledge of the subject, and would understand not only the rules, but the reasons of the rules, with all the delicacies, refinements and peculiarities of this admirable system of speech, I would recommend to him a GRAMMAR of the ARABIC LANGUAGE, by Mr. Lumsden, the Persian and Arabic Professor in the College of Fort William, a work which I am persuaded will be found to exhibit, the most profound and masterly analysis of the language, that has ever been presented to the public.

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\* The MISBAH is the third, and the Hidayut-oon-Nuho the fourth of the five Books on Arabic grammar, published in Calcutta in 1802.

CALCUTTA, }  
23d July, 1814. }

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## CLASS ELEVENTH.

Containing four Verbs, termed اَفْعَالُ الْمُتَقَارِبَةِ or Verbs of propinquity, which give رَفْع or the sign of the Nominative Case to a Noun, and

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## CLASS TWELFTH.

Containing four Verbs, termed أَفْعَالُ الْمَدْحِ وَالذَّمِّ or Verbs of praise and censure, which govern generic Nouns made definite by the Article ال in the Nominative Case,	....	173
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ترجمة مائة عامل

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# TRANSLATION

OF THE

## MEEUT AAMIL.

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### BOOK I.

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OF THE HUNDRED GOVERNING POWERS.

ARABIC SYNTAX comprehends AN HUNDRED GOVERNING POWERS, of which some are, لَفْظِيّ or (VERBAL;) and some, مَعْنَوِيّ or (ABSOLUTE.)

Of those termed لَفْظِيّ or VERBAL, there are *two* CLASSES: The *first*, سَبَاعِيّ, or the PRESCRIPTIVE GOVERNMENT; the *second*, قِيَاسِيّ or the ANALOGOUS, which with TWO of the مَعْنَوِيّ or ABSOLUTE, comprise THE HUNDRED GOVERNING POWERS.\*

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\* A summary view of the whole MEEUT AAMIL is here annexed.

There are an hundred governing powers in Arabic syntax, of which some are VERBAL and some ABSOLUTE. The VERBAL is divided in two classes, the 1st PRESCRIPTIVE, the 2d ANALOGOUS. The PRESCRIPTIVE, contains 91; the ANALOGOUS 7, and the ABSOLUTE 2, in all 100.

The سَبَاعِي, or PRESCRIPTIVE government, is divided into *thirteen* CLASSES.

### CLASS FIRST.

## النَّوْعُ الْأَوَّلُ حُرُوفُ تَجْرِ الْأِسْمِ قَطْطًا

The *first* CLASS contains *seventeen* particles, or prepositions, which govern the noun alone in the GENITIVE OF RELATIVE case. viz.

بَا، مِنْ، عَنْ، إِلَى، فِي، لَامَ، رَبَّ، عَلَيَّ، كَافَ، مُذْ، مِنْذْ،

The PRESCRIPTIVE is divided into 13 CLASSES.

The 1st class contains 17			{ Prepositions which govern the NOUN alone in the GEN. or RELATIVE case.
2d	—	6	{ Particles, govern the NOUN in the ACC. or OBJECTIVE and the PREDICATE in the NOMINATIVE.
3d	—	2	{ Particles, govern the NOUN in the NOM. and the PREDICATE in the OBJECTIVE CASE.
4th	—	7	Particles, govern the NOUN in the OBJECTIVE CASE.
5th	—	4	{ Particles, prefixed to the aorist tense of verbs, change the <i>ruffa</i> of the final letter into <i>musub</i> .
6th	—	5	Particles, prefixed to the aorist render the final letter <i>quiescent</i> .
7th	—	9	{ Words, prefixed to the aorist render the final letter quiescent—they possess a conditional or subjunctive meaning, like the particle. اِنْ
8th	—	4	{ Nouns, govern an indefinite noun in the genitive or relative case, when employed as the <i>TUMEEZ</i> or noun of <i>specification</i> .
9th	—	9	{ Words, called VERBAL NOUNS, of which 6 govern the OBJECTIVE CASE, and have an <i>imperative</i> meaning; and 3 the NOMINATIVE and have a <i>preterite</i> signification.
10th	—	13	{ DEFECTIVE VERBS, govern the NOUN in the NOM. and PREDICATE in the ACCUSATIVE.
11th	—	4	VERBS OF PROPINQUITY, govern the NOUN in the NOMINATIVE CASE.
12th	—	4	{ Verbs of PRAISE AND CENSURE, govern generic nouns, with the definite article, in the NOMINATIVE CASE.
13th	—	7	{ VERBS OF DOUBT AND CERTAINTY, govern a double accusative, or two nouns in the OBJECTIVE CASE, the second explaining or announcing some thing regarding the first.

The ANALOGOUS GOVERNORS, are 7, and are as follow; 1st *a verb whether active or neuter*. 2d *A derivative adjective*—3d *a participle active*. 4th *A participle passive*. 5th *An infinitive*. 6th *A noun governing another in the genitive case*. 7th *An isme tamm*.

The ABSOLUTE is of 2 sorts. 1st The NOM. ABSOLUTE. 2d The AORIST.



حَتَّى، وَوَالْقَسَمِ، تَاءُ الْقَسَمِ، حَاشَا، خَلَا، عَدَا

## EXAMPLES.\*

- مَرَرْتُ بِزَيْدٍ I went near and passed Zeid.  
 سَرْتُ مِنَ الْبَصْرَةِ إِلَى الْكُوفَةِ I travelled from Bussorah to Koofa.  
 رَمَيْتُ السَّهْمَ عَنِ الْقَوْسِ I shot the arrow from the bow.  
 زَيْدٌ فِي الدَّارِ Zeid is in the house.  
 أَلْهَالُ لَزَيْدٍ The property is Zeid's, or belongs to Zeid.  
 رُبَّ رَجُلٍ لَعَيْتُهُ I visited a few men.  
 زَيْدٌ عَلَى السَّطْحِ Zeid is on the terrace, or platform of the house.  
 زَيْدٌ كَالْأَسَدِ Zeid is like a lion.  
 مَا رَأَيْتُهُ مَذْوَومًا مِذْيَوْمَ الْجُمُعَةِ I did not see him since Friday.  
 أَكَلْتُ السَّيِّدَةَ حَتَّى رَأْسَهَا } I ate the fish even to the head—i. e. the head  
 inclusive.  
 وَاللَّهِ لَا فَعَلَنْ كَذَا } By God, I will certainly do so.  
 تَاللَّهِ لَا فَعَلَنْ كَذَا }

\* The above particles admit of various significations; the following are most usual, ب signifies occasionally, with, from, by, in &c. مِنْ from. عَنْ from &c. إِلَى to, until, even to. فِي in. ل appropriation, possession, an oath. رَب some, a few. عَلَى upon, above. ك simile, as, like. حَاشَا, and ت are both particles of swearing. حَتَّى even to, as far as. مِذْيَوْمَ and مِذْ since, from. خَلَا and عَدَا are nearly synonymous, and signify, besides, except &c. For a more particular explication of their various senses, see the Commentary.

جَاءَنِي الْقَوْمُ حَاشَا زَيْدٍ The tribe (all) came to me *except* Zeid.

رَأَيْتُ الْقَوْمَ خِلَا زَيْدٍ I saw (all) the tribe *except* Zeid.

مَرَرْتُ بِالْقَوْمِ عِدا زَيْدٍ I passed by (all) the tribe, *except* Zeid.

### CLASS SECOND.

الَّتَوْعُ الثَّانِي حُرُوفُ تَنْصِبُ الْإِسْمَ وَتَرْفَعُ الْخَبَرَ

The *second* CLASS contains six particles, that govern the noun in the ACCUSATIVE OR OBJECTIVE CASE, and the predicate of the proposition in the NOMINATIVE. *viz.*

إِنَّ، أَنَّ، كَانَ، لَكِنَّ، لَيْتَ، لَعَلَّ

### EXAMPLES.\*

إِنَّ زَيْدًا قَائِمٌ Certainly Zeid is a stander.

بَلَغَنِي أَنَّ زَيْدًا مُنْطَلِقٌ { It reached me, or it was known to me, that  
Zeid was *certainly* a goer.

كَانَ زَيْدًا أَسَدٌ As if Zeid were a lion.

قَامَ زَيْدٌ لَكِنَّ عَمْرًا جَالِسٌ Zeid stood, *but* Amr is a sitter.

لَيْتَ الشَّبَابَ عَائِدٌ Would to God, that youth was a returner.

\* The following are the usual significations of the above six particles. إِنَّ *certainly, verily, truly.* أَنَّ the same. كَانَ *like, as if.* لَكِنَّ *but, nevertheless, &c.* لَيْتَ and لَعَلَّ are used in the sense of *supplication* or *wishing*: the distinction between them is this, that the former is used indifferently to express a wish, whether possible, or impossible of attainment, while the latter is restricted in its application to the first. It may be translated—*perhaps, it may be.*

لَعَلَّ عَمْرًا خَارِجٌ *I hoped or perhaps Amr is a goer out.*

## CLASS THIRD.

التَّوْعُ الثَّلَاثُ حَرْفَانِ تَرْفَعَانِ الْإِسْمَ وَتَنْصِبَانِ الْخَبَرَ وَهُمَا مَا وَلَا  
الْبُشْبُشَتَانِ بَلَيْسَ

The *third class* contains *two* Particles, that govern the noun in the NOMINATIVE case, and the predicate in the ACCUSATIVE or OBJECTIVE. viz. مَا and لَا, resembling the imperfect verb لَيْسَ

## EXAMPLES.\*

مَا زَيْدٌ فَاضِلٌ *Zeid is not a learned man.*

لَا رَجُلٌ أَفْضَلُ مِنْكَ *There is no man more learned than thou.*

## CLASS FOURTH.

التَّوْعُ الرَّابِعُ حُرُوفٌ تَنْصِبُ الْإِسْمَ فَقَطْ

The *fourth class* contains *seven* Particles, that govern the noun alone in the OBJECTIVE CASE. viz.

وَأَوْ، إِلَّا، يَأْ، أَيَا، هَيَا، أَيِ، هَبْزَةً مَفْتُوحَةً

## EXAMPLES.†

إِسْتَوَى الْبَاءُ وَالْخَشَبَةُ *The water was equal with the wood.*

\* مَا and لَا are synonymous negative particles, and are distinguished in their application thus; مَا precedes either a definite or indefinite noun; لَا an indefinite only.

† The objective particle *أو* or *waso* governing the ACC. CASE, always means *with*. *إِلَّا* has an *exceptive*

جَاءَنِي الْقَوْمُ إِلَّا زَيْدًا (All) the tribe came to me *except* Zeid.

يَا عَبْدَ اللَّهِ  
 أَيَا عَبْدَ اللَّهِ  
 هَيَا عَبْدَ اللَّهِ  
 أَيَّ عَبْدَ اللَّهِ  
 لَاعْبَدَ اللَّهِ } O servant of God!

## CLASS FIFTH.

النَّوْعُ الْخَامِسُ حُرُوفُ تَنْصِبُ الْفِعْلَ الْبُضَارِعَ

The *fifth* CLASS contains *four* Particles, which being prefixed to the aorist of verbs, change رَفَعَ of the final letter into نَصَبَ, viz.

أَنْ, لَنْ, كَيْ, إِذَنْ

## EXAMPLES.\*

كَرِهْتُ أَنْ تَضْرِبَ } I disliked, or had an aversion to your beating  
 (or to this, that thou shouldst beat.)

لَنْ تَفْعَلَ } Thou never wilt do (or act.)

جِئْتُكَ كَيْ تُعْطِيَني حَقِّي } I came to you, that you might grant me my right.

signification. أَيَّ هَيَا أَيَّا يَا and أ are vocative particles: of which the 1st is used indifferently whether the object is distant or near. The 2d and 3d when the object is distant: the 4th and 5th when the object is near.

\* The particle أَنْ is here called أَنْ مُصَدَّرِيَّةٌ because it gives the verb to which it is prefixed the sense of the *infinitive*. لَنْ restricts the verb to the future time in a confirmed negative sense. كَيْ means *cause* or *motive* إِذَنْ synonymous with *then, at that time*, and restricts the verb to the future time.

# BOOK FIRST.

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أَسْلَمْتُ إِذْ تَدْخُلُ الْجَنَّةَ } I embraced the Mussulman faith. (Answer)  
 then, you will enter heaven.

## CLASS SIXTH.

النُّوعُ السَّادِسُ حُرُوفُ تَجْزِمُ الْفِعْلَ الْبُضَارِعَ

The *sixth* CLASS contains *five* Particles, which being prefixed to the aorist tense of verbs, render the final letter quiescent; viz.

إِنْ، لَمْ، لَبَّ، لَامُ الْأَمْرِ، لَاءُ النَّهْيِ

### EXAMPLES.\*

إِنْ تُكْرِمَنِي أُكْرِمَكَ If you honor, or respect me, I will respect you.

لَمْ يَضْرِبْ زَيْدٌ } Zeid did not strike.  
 لَبَّ يَضْرِبْ زَيْدٌ

لِيَضْرِبْ زَيْدٌ Let him (Zeid) strike.

لَا تُضْرِبْ زَيْدًا Do not strike Zeid.

## CLASS SEVENTH.

النُّوعُ السَّابِعُ أَسْبَاءُ تَجْزِمُ الْفِعْلَ الْبُضَارِعَ عَلَى مَعْنَى إِنْ

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\* The Particle **إِنْ** is synonymous with *if*. **لَمْ** and **لَبَّ** are negative Particles, distinguished in their application thus. **لَمْ** is used to denote a *simple* **لَبَّ** an *absolute negative*, importing that the action was never performed at any past period of time. Examples **لَمْ يَضْرِبْ** He did not beat. **لَبَّ يَضْرِبْ** He never did beat. For an explication of the Particles in Class the seventh, see the Commentary.

The *seventh* class contains *nine* words, which, prefixed to the aorist, render the final letter quiescent: they possess a conditional or hypothetical signification like the particle *ان* viz.

مَنْ مَا مَتَى مَهَا أَيَّ أَيْنَمَا أَنَّى حَيْثُهَا إِذَا مَا

#### EXAMPLES.

مَنْ يُكْرِمْنِي أُكْرِمُهُ    *He who honors me, I will honor him.*

مَا تَصْنَعُ أَصْنَعُ    *Whatever you make I will make.*

مَتَى تَذْهَبُ أَذْهَبُ    *Whenever you go I will go.*

مَهَا تَكُنْ أَكُنْ    *Wherever you are there will I be.*

أَيَّ تَضْرِبُ أَضْرِبُ    *Whomsoever you strike, I will strike.*

أَيْنَمَا تَجْلِسُ أَجْلِسُ  
أَنَّى تَقْعُدُ أَقْعُدُ    *Wherever you sit I will sit.*

حَيْثُهَا تَذْهَبُ أَذْهَبُ    *Wherever you go I will go.*

إِذَا مَا تَفْعَلُ أَفْعَلُ    *At the time, or, when you do it, I will do it.*

#### CLASS EIGHTH.

النَّوعُ الثَّامِنُ أَسْبَاءُ تَنْصِبُ عَلَى التَّيْمِيزِ أَسْبَاءُ نَكْرَةٍ

The *eighth* class contains *four* nouns, which govern a general or indefinite noun in the OBJECTIVE CASE, being the *تَيْمِيزُ* \* or, NOUN OF SPECIFICATION.

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\* The word *تَيْمِيزُ* signifies literally *separation, segregation*, and is applied in Arabic Grammar, to denote THE SECOND OF TWO SUBSTANTIVE NOUNS, WHEN EMPLOYED FOR THE PURPOSE OF EXPLAINING SOME UNCERTAINTY, SUPPOSED TO EXIST IN THE PRECEDING NOUN TO WHICH IT IS IM-

The 1st of these is *عَشْرَ*, *ten*, when compounded with *أَحَدَ* *one*, *اِثْنَيْنِ* *two* &c. as far as *ninety-nine*.

## EXAMPLES.

*جَاءَنِي أَحَدَ عَشَرَ رَجُلًا* (There) came to me *eleven* men.

The 2d is, *كَمْ* { (How many?), as, *كَمْ رَجُلًا عِنْدَكَ*, How many men are with (lit. near) you?

The 3d is, *كَذَا* { (Some), as, *كَذَا دِرْهَمًا عِنْدَكَ*, You have got some money. (Dirhums.)

The 4th is, *كَأَيِّنْ* { (Some), or, how many as, *كَأَيِّنْ رَجُلًا عِنْدَكَ*, How many men are with you?

## CLASS NINTH.

النَّوْعُ التَّاسِعُ كَلِمَاتٌ تُسَمَّى أَسْمَاءُ الْأَفْعَالِ بَعْضُهَا تَرْفَعُ وَبَعْضُهَا تَنْصِبُ

The *ninth* CLASS contains *nine* words, termed *أَسْمَاءُ أَفْعَالٍ* or VERBAL NOUNS, viz. nouns having a verbal signification: of these *six* have an imperative sense, and govern the noun in the ACCUSATIVE or OBJECTIVE CASE: viz.

رُوَيْدٌ , بَلَدٌ , دُونَكَ , عَلَيْكَ , حَيْثُهَا , هَا

**NOTED.** The cardinal number *أَحَدَ عَشَرَ* (*eleven*) for instance, as exemplified in the text, is the mere name of a certain species of quantity, and therefore incapable of conveying to the mind any other idea than a certain aggregate of units. 'There came to me *eleven*'—eleven what?—men, horses, or dogs? Some word is evidently required to expel the obscurity, or in other words, to separate some specific object from the mass of possibilities, in order to give a determinate character to the sentence: this word the Arabian Grammarians have therefore with analogical propriety termed the *تَهْيِيزُ* or, as it may be rendered in English, THE NOUN OF SPECIFICATION.

*كَذَا* and *كَأَيِّنْ* are synonymous, the latter however is sometimes used interrogatively.

## EXAMPLES.

رُوَيْدَ زَيْدًا أَيَّامَهُ زَيْدًا Release, or permit Zeid to go for a little.

بَلَّهَ زَيْدًا أَيَّ دَعَا زَيْدًا } Leave Zeid at liberty, i. e. let him do as he  
pleases.

دُونَكَ زَيْدًا أَيَّ خُذْ زَيْدًا Seize Zeid.

عَلَيْكَ زَيْدًا أَيَّ الزَّمْ زَيْدًا } Be sure you continue by Zeid, viz. do not let  
Zeid go till you have gained your object.

حَيْثُ زَيْدًا أَيَّ ائْتِ زَيْدًا Come to Zeid.

هَازَيْدًا أَيَّ خُذْ زَيْدًا Take or seize Zeid.

The remaining three, have a *preterite* signification, and govern the noun in the NOMINATIVE: viz.

هَيْهَاتَ , شَتَانَ , سَرَعَانَ

## EXAMPLES.

هَيْهَاتَ زَيْدٌ أَيَّ بَعْدَ زَيْدٍ Zeid was distant.

شَتَانَ زَيْدٌ وَعَمْرٌ } Zeid and Amr mutually separated.  
أَيَّ اقْتَرَفَ زَيْدٌ وَعَمْرٌ

سَرَعَانَ زَيْدٌ أَيَّ سَرَعَ زَيْدٌ Zeid hastened or made haste.

## CLASS TENTH.

النَّوْعُ الْعَاشِرُ أَفْعَالٌ نَاتِقَةٌ تَرْفَعُ الْإِسْمَ وَتَنْصِبُ الْخَبَرَ

The tenth class contains thirteen words, termed أَفْعَالٌ نَاتِقَةٌ or DEFECTIVE VERBS, which govern the noun in the NOMINATIVE, and the predicate in the OBJECTIVE CASE. viz.



كَانَ، صَارَ، أَصْبَحَ، أَمْسَى، أَضْحَى، ظَلَّ، بَاتَ، مَا بَرَحَ،  
مَا فَتَى، مَا زَالَ، مَا نَفَكَ، مَا دَامَ، لَيْسَ

## EXAMPLES.

كَانَ زَيْدٌ قَائِمًا Zeid was standing.

صَارَ الْفَقِيرُ غَنِيًّا The poor man became rich.

أَصْبَحَ زَيْدٌ عَالِمًا { In the morning Zeid was sagacious, or intelligent.

أَمْسَى زَيْدٌ قَارِئًا In the evening Zeid was reading.

أَضْحَى زَيْدٌ مُسَافِرًا In the forenoon, Zeid was travelling.

ظَلَّ زَيْدٌ صَائِمًا In, or during the day Zeid was a faster.

بَاتَ زَيْدٌ نَائِمًا { In, (or through the whole) night Zeid was sleeping. i. e. he passed the whole night in sleep.

مَا بَرَحَ زَيْدٌ عَالِمًا { Zeid did not desist from being learned, viz. he was always learned.

مَا فَتَى زَيْدٌ قَائِمًا Zeid did not leave off, or was always standing.

مَا زَالَ زَيْدٌ عَالِمًا Zeid did not cease from, or was always learned.

مَا نَفَكَ بُكْرٌ عَائِلًا Bukr did not fail to be, or was always wise.

اجْلِسْ مَا دَامَ زَيْدٌ جَالِسًا Sit as long as Zeid sits.

لَيْسَ زَيْدٌ قَائِمًا Zeid is not standing.

## CLASS ELEVENTH.

الْبَنُوْعُ الْكَادِي عَشْرَ أَفْعَالٍ الْبُعَارِيَّةُ تَرْفَعُ إِسْبَاهًا وَاحِدًا

The *eleventh* class contains *four* words, termed **أَفْعَالُ مُقَارَبَةٍ** or **VERBS OF PROPINQUITY**, which govern the noun in the **NOMINATIVE**: viz.

عَسَى، كَانَ، كَرَبَ، أَوْشَكَ

EXAMPLES.\*

عَسَى زَيْدٌ أَنْ يَخْرُجَ	} Zeid hastened his coming out, or Zeid was near coming out, or Zeid was about to come out.
كَانَ زَيْدٌ أَنْ يَخْرُجَ	
كَرَبَ زَيْدٌ يَخْرُجَ	
أَوْشَكَ زَيْدٌ يَخْرُجُ	

CLASS TWELFTH.

النَّوعُ الثَّانِي عَشَرَ أَفْعَالُ الْهَذِّجِ وَالذِّمِّ تَرْفَعُ اسْمَ الْجِنْسِ الْمَعْرُوفِ بِالْأَلِفِ

The *twelfth* class contains *four* words, termed **أَفْعَالُ الْهَذِّجِ وَالذِّمِّ** or **VERBS OF PRAISE AND CENSURE**, which govern generic nouns made definite by the article **ال** in the **NOMINATIVE CASE**. viz,

نِعَمْ، بَيْسَنْ، سَاءَ، حَبَدًا

EXAMPLES.

نِعَمْ الرَّجُلُ زَيْدٌ	Zeid is a good	} man.
بَيْسَنْ الرَّجُلُ عَمْرٌ	Amr is a bad	
سَاءَ الرَّجُلُ بُكْرٌ	Bukr is a vicious or bad	
حَبَدًا الرَّجُلُ زَيْدٌ	Zeid is a good	

\* There is a distinction in the meaning and application of the above four verbs of Propinquity, which shall be noticed in the proper place.

## CLASS THIRTEENTH.

النَّوعُ الثَّالِثُ عَشَرَ أفعالُ الشَّكِّ وَالْيَقِينِ تَدْخُلُ عَلَى اسْمَيْنِ ثَانِيَّهَا  
عِبَارَةٌ عَنِ الْأَوَّلِ

The *thirteenth* class contains seven words, termed أفعالُ الشَّكِّ وَالْيَقِينِ or, VERBS OF DOUBT AND CERTAINTY, which govern a double accusative, or two NOUNS in the OBJECTIVE CASE, the *second* having some descriptive or explicative reference to the first: viz.

حَسِبْتُ ظَنَنْتُ خِلْتُ رَأَيْتُ عَلِمْتُ وَجَدْتُ زَعَمْتُ

## EXAMPLES.

حَسِبْتُ زَيْدًا فَاضِلًا I conceived, or looked upon Zeid as learned.

ظَنَنْتُ بُكْرًا نَائِمًا I considered or imagined Bukr sleeping.

خِلْتُ خَالِدًا قَائِمًا I imagined Khalid standing.

رَأَيْتُ زَيْدًا عَاقِلًا I saw that Zeid was intelligent, or wise.

عَلِمْتُ زَيْدًا أَمِينًا I knew that Zeid was trust worthy.

وَجَدْتُ الْبَيْتَ رَهْنًا I found the house mortgaged.

زَعَمْتُ الشَّيْطَانَ شُكُورًا I supposed SATAN a thanksgiver.

## OF THE ANALOGOUS GOVERNMENT.

الْقِيَاسِيَّةُ مِنْهَا سَبْعَةٌ عَوَامِلُ

THE CLASS termed قِيَاسِي or ANALOGOUS, has *seven* governors, and consists of the following parts of speech, viz.

الْفِعْلُ عَلَى الْإِطْلَاقِ A VERB UNIVERSALLY,

الصِّغَةُ الشُّبْهَةُ } A DERIVATIVE ADJECTIVE, OR ADJECTIVE  
NOUN,

اسْمُ الْفَاعِلِ A PARTICIPLE ACTIVE.

اسْمُ الْمَفْعُولِ A PARTICIPLE PASSIVE.

الْمَصْدَرُ AN INFINITIVE.

الْإِسْمُ الْبِضَافُ } A NOUN GOVERNING ANOTHER IN THE GENITIVE  
OR RELATIVE CASE.

الْإِسْمُ التَّامُّ } A PERFECT OR COMPLETIVE NOUN; viz. a noun  
terminating either in تنوين or, what is con-  
sidered as a substitute for the *tunween*, namely  
the *noon* of the dual or plural number:—or, a  
noun followed by another in the genitive case:  
in all which cases it requires the *Tumccz*, or  
NOUN OF SPECIFICATION.\*

\* The government of the above parts of speech will be exemplified in the second book.

## OF THE ABSOLUTE GOVERNMENT.

الْمَعْنَوِيَّةُ مِنْهَا عَدَدَانِ

THE CLASS termed مَعْنَوِيَّ or ABSOLUTE, has *two* peculiarities of regimen. Of these, the first requires, in the absence of any verbal governor, the SUBJECT and PREDICATE in the nominative case: the second is the AORIST tense of a verb, which, in the absence of certain governing particles, receives the vowel *Summu*; or in other words, the final letter of the tense is marked مَرْفُوع.

End of the MEEUT AAMIL.

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At the conclusion of the first book, it may not be unnecessary to offer a few general observations, on the nature, divisions and peculiar distinctions of THE HUNDRED GOVERNING POWERS, a clear and comprehensive conception of which will tend to facilitate, in a considerable degree, the future progress of the student.

The subject of the MEEUT AAMIL, is grammatical regimen, or government; and is defined to be that part of Syntax, which regulates the dependency of words, and the alterations which one occasions in another.

This is divided into two general classes or divisions: the first termed VERBAL, or the relative or dependent government; in contradistinction to the second, which flows from the sense, and is therefore properly ABSOLUTE or independent.

In the VERBAL or relative, the word governed necessarily depends on, or is influenced by, some other word in construction: the ABSOLUTE is totally independent of all such influence, having the intrinsic power of assuming a certain grammatical character, or indication of case, which in the Arabic language is invariably NOMINATIVE.

For it must be remembered, that in this language, there is a state in which nouns are found to exist, before they are distinguished by any marks of annexation, or indications of case, such for instance as the word زید (deprived of the *tunween*,) which is considered the primary, or radical form of the noun, and must necessarily be connected with some other word in construction, before it can assume any grammatical character, indicative of case. The nominative therefore, which always denotes a certain specific relation, is distinguished by a termination or mark of inflection, significant and peculiar to itself, superscribed over the final letter of the noun in its radical form, as قَامَ زَيْدٌ—Zeid stood.

Under the first species of government, namely the VERBAL, or relative, are included two distinct classes, or the PRESCRIPTIVE, and ANALOGOUS. Of these, the first relates to a certain specific number of words, the government of which is settled and authorized by long usage and custom; while the latter is restricted to the government of a certain class of words, in which you reason by analogy from one to another, and consequently, determine their influence in speech to be every where regular and uniform.

The second form of government, which has been translated ABSOLUTE or independent, is of a twofold nature. The first governing the SUBJECT and PREDICATE: the second the AORIST tense of a verb, which is said to resemble in sundry particulars a noun, and, in the absence of any verbal governor, assumes the vowel *Zummu*, viz. the final letter of the tense is marked مَرْفُوع. These peculiarities of regimen have been variously accounted for by grammarians, and shall be noticed in their proper place. The government, in both instances, is said to flow from the sense, and to be totally independent of any other word in construction, and seems therefore to resemble that case, in the greek language, which certain grammarians have termed the NOMINATIVE ABSOLUTE.

The above remarks will perhaps be sufficient to convey a general idea of Arabic government. For a more minute and particular analysis of the subject, together with the various significations and peculiarities of the hundred governing powers, the reader is referred to the commentary on this book.

شَرْحُ مِائَةِ عَامِلٍ

## SHURHOO MI,UT AMIL,

OR A

## COMMENTARY

ON THE

HUNDRED GOVERNING POWERS.

## BOOK II.

## INTRODUCTION.

THE author of the MI,UT AMIL\* enumerates in Arabic syntax one hundred governing powers, of which some are لَفْظِيّ or VERBAL,† and some مَعْنَوِيّ or ABSOLUTE.

\* The grammatical treatise termed مِائَةُ عَامِلٍ MI,UT AMIL, on which the present work is a Commentary, contains agreeably to the literal meaning of the title, one hundred governing powers: these are divided into co-ordinate and subordinate classes, with reference to their general and particular offices, and the author with an ingenuity characteristic of the systematic refinement of an Arabian grammarian has reduced the whole to an exact centenary of governing powers: in this he was doubtless as much influenced by numerical symmetry, as logical or grammatical precision, but the arrangement is convenient and sufficiently accurate for all useful purposes.

† لَفْظِيّ and مَعْنَوِيّ are relative nouns, from لَفْظٌ utterance, or vocal expression, and مَعْنَى signification, meaning. The first signifies literally, verbal, and denotes that the government to

The VERBAL government is subdivided into two general classes, the first named PRESCRIPTIVE سِبَاعِي \* the second ANALOGOUS قِيَاسِي. The PRESCRIPTIVE includes *ninety-one*, the ANALOGOUS *seven*, and the ABSOLUTE *two*, forming on the whole, one hundred grammatical agents or governing powers.

OF THE GOVERNMENT TERMED سِبَاعِي OR PRESCRIPTIVE.

THE PRESCRIPTIVE GOVERNMENT IS DIVIDED INTO *thirteen* CLASSES.

CLASS FIRST.

The *first* CLASS contains *seventeen* PARTICLES OF PREPOSITIONS, which simply go-

which it is applicable is influenced by *words*. The second on the contrary as its name imports has, no reference to words, but relates merely to *sense*: the one is *extraneous*, the other *intrinsic*, and both seem properly enough designated by our own grammatical terms, VERBAL and ABSOLUTE.

\* From the infinitives سَمِعَ *hearing*, and قَاسَ *ratiotination*, سَمْعِي, are formed the relative nouns سِبَاعِي and قِيَاسِي the former of which, as applicable to all irregular grammatical agents, may be termed PRESCRIPTIVE, or as this class of irregular governors are more literally denominated by AGAPITI À VALLE, AUDIBILIA, *quia à magistro audienda*.\* They may properly be considered as exceptions to the general class of regular governors, and are accordingly restricted in number to *ninety-one*. The analogous classes will be illustrated in their proper place, and it therefore only remains to be remarked, that the government of the particles extend to all the cases, while some of them possess the peculiar property of changing the رَفْع of the final letter of verbs, into نَصْب and others that of affecting the sound of the terminating letter, with the mark جَزْم. These distinctions seem to correspond with the *antithesis* and *apocope* of European languages and should therefore agreeably to our notions of grammar, be rather included in the rules of prosody than inflexion.

\* In a work entitled FLORES GRAMMATICALES ARABICI IDIOMATIS.



vern a noun in the AORIST CASE. They are called حُرُوفُ جَاَزَّةٍ OF PARTICLES OF ATTRACTION. \*

\* They are called **PARTICLES OF ATTRACTION**, because they are said to attract the sense of the antecedent word to the consequent, pointing out at the same time the relation subsisting between both, and for a similar reason are also termed حُرُوفُ الْإِضَافَةِ or **CONNEXIVE** particles. They are applied like the prepositions of other languages in a two-fold capacity; *Karà waqābiyya* by way of *juxta position*, and *Karà ṣubḥiyya* by way of *composition*; viz. some of them are *seperable*, and some *inseperable*. They invariably render the governed word مَجْرُور *MUJROR*, which some grammarians have rendered the **GENITIVE** case, but what it may be asked in the genitive case? '*le fils aîné du nomanitif*,' says Du Marsais,\*—the eldest son of the nominative! '*and is formed to express all relations commencing from it itself*,' says Harris, in contradistinction to the dative, which expresses '*all relations tending to itself*.' If this be the true character of the genitive, it is obvious it cannot be applicable to the term *mujrour*, as the prepositions مِنْ *from* and إِلَى *to*, govern the same case, though the relations they are formed to denote, are directly opposed to each other. If the metaphorical or rather whimsical language of the French grammarian be admissible, it must be allowed that the claims of this case to hereditary pre-eminence are much superior to those of the *fils aîné*, as it may be said to inherit a sort of *trinal* consanguinity, or *triplicity* of filiation possessing in itself a complex cognation, with its progenitor the nominative, which includes not only the rank and powers of the *eldest son*, the genitive, but of the two *younger* also, the dative and ablative.

It might perhaps be called the **RELATIVE** CASE, if it were not that every case is strictly speaking relative, a case being generally defined by grammarians—the *special difference in a noun*, according to the different relations that things bear to one another; yet the *Messieurs DE PORT ROYAL* who copied this definition from *Sanctius*,† have strangely enough, and almost in the same page restricted the term relative to the dative. On a question however merely nominal it is not necessary to be captious:—*in re leui noluimus esse morari*;—the arbitrary distinctions of language have no essential connexion with the operations of words; the name is seldom found significant of the office. But although '*the equality of words to things be often neglected*,' it seems necessary in technical appellations to be as precise as possible:—to the two first terminations or cases of an Arabic noun, the terms **NOMINATIVE** and **ACCUSATIVE** are sufficiently applicable, but the compre-

\* *Principes De Grammaire, ou Fragmens sur les causes de la parole.*

† *Prima et specialis nominis differentia, teste Scaligero, CASUS est. Sanct. Minerv. De Cas. Nom.*

## OF THE PARTICLE OR PREPOSITION,

بَاء

THE PREPOSITION بَاء signifies *union, or coalescence*, اِصْطِق in a two-fold manner:—

{ Absolutely, حَقِيقَةً, as بِهْدَاء He is sick, or diseased, *lit.* in him is disease.  
 { Relatively, حَكْمًا, as مَرَرْتُ بِزَيْدٍ I passed by Zued; *in other words*,  
 { اِلْتَصَقَ مَرُورِي بِكَانٍ } My passage was contiguous to the place near  
 { يَقَرُّ بِ مِنْهُ زَيْدٌ } which Zued was.

hensive and indefinite character of the one in question, which comprises virtually the various powers of the genitive, dative and ablative, seems to require a name of correspondent import; I shall therefore hazard an innovation, and term it in future the AORIST CASE.

From the etymology of the word *case*, grammarians have pretended to explain its properties. *case* they say comes from *casus à cadere* to fall, like the Greek Πτώσις from Πτω — words following (as it were) from the mind or discursive faculty.\* This is fanciful enough, and worthy the ingenuity of Harris, and his friends the Peripatetics. But what authority is advanced for supposing, that words when first applied as terms of art, were applied in their primitive rather than in their consequential or metaphorical significations? There is no authority for such a supposition, but authority directly against it. The word *casus* in Latin is considered synonymous with *eventus* and *exitus*, and has many other senses besides its literal one:—*case* in English is never used in its original import, and Aristotle† himself applies Πτώσις to the variations of the noun and verb, not only to what we term *declension* and *conjugation*, but even to the singular and plural *number*. But this is not a work for minute discussions on grammatical subtleties and verbal peculiarities, I shall therefore conclude with observing that the

\* Vid. Hermes. p. 278.

† Πτώσις δὲ ἐστὶν ὀνόματος ἢ ῥήματος, ἢ μὲν τὸ κατὰ τὸ τέτυκτο, ἢ τοῦτο, σημαίνουσα, καὶ ὅσα τοιαῦτα· ἢ δὲ τὸ κατὰ τὸ ἐνὶ, ἢ πολλοῖς. οἷον ἀνδραποῖ, ἢ ἀνδραπος. *Casus* autem est nominis aut verbi unus quidem, qui significat id quod huius est, vel huic datur, et quæcunque talia; alter vero, qui significat id quod uni, vel multis tribuitur; veluti homines, aut homo.—See also SUIDAS on the word Πτώσις. Aristot. De Poetica.

2. It denotes *instrumentality*, (اِسْتِعَاذَةٌ)

### EXAMPLE.\*

كَتَبْتُ بِاِثْقَلَمٍ I wrote *with* a pen.

3. It is occasionally used in the sense of (تَعْلِيلٌ) *causality*, or *causation*.

### EXAMPLE.

اِنَّكُمْ ظَلَمْتُمْ اَنْفُسَكُمْ  
بِاتِّخَاذِكُمُ الْعِجْلَ

{ Verily you have injured your souls *by* your  
adoption of the calf, i. e. adopting it for your  
God.

same idea is expressed in Arabic by the word *حَالَة*, meaning familiarly *state, case, &c.* which a fanciful grammarian after the usual mode of etymological retrogradation might trace to the verb *حَالَ* *he turned, inverted or declined*, and hence argue that the term was thus significantly applied in grammar, to express the *variations, or declensions*,\* “of a noun from its *upright form* (حَالَة رَفِيع) through its various *declining forms*.” (حَالَة خَافِض) This is quite as plausible a derivation as the other, but I am persuaded it never entered the mind of an Arabian Grammarian. Who would not smile to hear a physician etymologize on the word *case*, and inform his Patient, that it signified literally *falling*, implying as it were the *decline or fall* of his health from its *upright form*?—Yet the physician’s etymology is every way as good as the grammarian’s; or rather they are both good for nothing.

\* <sup>اِسْتَعَاذَ</sup> from <sup>عَوْنٍ</sup> literally asking or demanding assistance.

4. It denotes *concomitance*, (مُصَابَقَةٌ).

EXAMPLE.

اَشْتَرَيْتُ الْفَرَسَ مَعَ سَرَّاجِهِ I bought the horse *along with* his saddle.

5. It has another property termed (تَعْدِيَّةٌ) and is that, by which a *neuter verb* is rendered *transitive*.

EXAMPLES.

ذَهَبَ اللَّهُ بِنُورِهِمْ God took away their light, i. e. he blinded them.

أَذْهَبْتُهُ I took or carried away. Zued, equivalent to ذَهَبْتُ بِزَيْدٍ

6. It denotes *substitution* or *exchange*, (مُتَابَلَةٌ).

EXAMPLE.

اَشْتَرَيْتُ الْعَبْدَ بِالْفَرَسِ { I bartered the horse *for* the slave, or *lit.* I pur-  
chased the slave *in exchange* for the horse.

7. It denotes *swearing*, (قَسَمٌ).

EXAMPLE.

بِاللَّهِ لَا فَعَلَنْ كَذَا By God, I will certainly do so.

8. It denotes *inclusion*, or *comprehension*, (ظَرْفِيَّةٌ)

## EXAMPLE.

زَيْدٌ بِالْبَلَدِ Zued is *in* the city.

9. It is used as a mere expletive or redundant particle, (زِيَادَةٌ)

## EXAMPLE.

وَلَا تَلْطُقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ Do not imbrue your hands in slaughter.

## Annotation.

Grammarians have assigned various other relations to the particles <sup>1</sup>بِ besides those enumerated in the text, but they seem all correlative and may be traced to the primary signification or generic idea denoted by the term, <sup>2</sup>الضَّاق

The radical import of this particle is therefore *union*, whether *absolute* or *relative*.

*Absolutely*, it denotes positive or immediate union or coalescence.

*Relatively*, it implies simple relation of vicinity or proximity of place.

From the generic idea of union flow several specific relations, which may be translated by the following English prepositions.

1. *With*, denoting the instrument or agent, which is expressed in Latin by the ablative case as <sup>3</sup>كَتَبْتُ بِالْقَلَمِ. Scripsi calamo.
2. *By*, or *on account of*, denoting the efficient or final cause, the means by which any thing is performed; also in swearing.
3. *Along with*, association, society, or connexion.
4. *For*, in exchange of.
5. *In*, denoting the relation between the object contained and that containing it.

It corresponds very nearly in all its relations with the English preposition *by*.

## S T O R Y.

The various uses of this particle, together with the *Cæcus amor sui*, or *tympany* of self-conceit are illustrated in the following Story.—The Figures point out their application as explained in the Text.

حَكِي أَنْ أَحَدَ الْحُبَّاءِ أَصْبَحَ وَقَدْ أَلَمَ بِهِ أَلَمُ الْفِكْرِ بِسَبَبِ مَا شَاهَدَ مِنْ دَارِهِ  
 أَثَارَ الْخَرَابِ حِينَ دَارَ بِهَوَا طَنِهَا وَمَسَّ بِمَا كُنْهَا وَلَمْ يَجِدْ عِنْدَهُ  
 مِنْ الدَّرَاهِمِ مَا يُعِيرُ بِهِ الدَّارَ فَشَكِيَ ذَلِكَ إِلَى زَوْجَتِهِ وَكَانَتْ مِنَ  
 الْحُبَّاءِ أَيْضًا فَقَالَتْ لَهُ لِمَ تَهْتَمُ وَعِنْدَكَ بَقَرَةٌ تُسَاوِي قِيَمَتَهَا ثَلَاثِينَ دِرْهَمًا  
 فَخُذْهَا وَادْهَبْ بِهَا إِلَى السُّوقِ وَبِعْهَا بِثَلَاثِينَ دِرْهَمًا وَعِنْدِي غَزْلُ  
 أَبِيعُهُ فِي هَذَا الْيَوْمِ وَاجِئُ إِلَيْكَ بِقِيَمَتِهِ فَقَامَ الرَّجُلُ بِلا تَوَقُّفٍ وَسَاقَ  
 الْبَقَرَةَ مُتَوَجِّهًا إِلَى السُّوقِ فَأَعْطَاهَا النَّخَّاسَ فَعَرَضَهَا عَلَى الْحَاضِرِينَ  
 وَعَرَفَهَا وَأَفْرَطَ فِي تَعْرِيفِهَا وَتَحْسِينِهَا لِتَرْغِيبِ النَّاسِ فِي شُرَآئِهَا  
 فَلَبَّاسَ سَمِعَ مَا لِكُلِّهَا مِنَ النَّخَّاسِ هَذِهِ الْأَوْصَافَ الْمَرْغُوبَةَ وَالْمَحَاسِنَ النَّافِعَةَ  
 الْمُحْبُوبَةَ فِي حَقِّ بَقَرَتِهِ حَلَّتْ فِي عَيْنِهِ وَاشْتَدَّتْ رَغْبَتُهُ فِيهَا وَوَقَعَ فِي قَلْبِهِ  
 إِنِّي أَشْتَرِيهَا قَبْلَ النَّاسِ فَنَادَى النَّخَّاسَ وَقَالَ إِلَى كَمْ تَرَقِي قِيَمَتَهَا قَالَ

إِلَى خَبْصَةَ عَشْرَ لَكُنْ عَلَى الزَّيَادَةِ قَالَ يَا لِلَّهِ لَوْ كُنْتُ عَالِمًا أَنَّ بَعْسًا تَمُرُّ  
 كَمَا وَصَفْتَ لَمَّا أَتَيْتُهَا إِلَى السُّوقِ فَأَخْرَجَ خَبْصَةَ عَشْرَ رَهَبًا كَانَتْ عِنْدَهُ  
 لَا غَيْرَ فَسَلَّهَا إِلَى النَّخَاسِ وَقَالَ إِنِّي أَشْتَرِيهَا وَأَنَا أَوْلَى مِنْ غَيْرِي  
 فَأَخَذَهَا وَسَاتَهَا أَمَامَهُ مُتَوَجِّهًا إِلَى بَيْتِهِ فَرَحَاهُ سُرُورًا فَكَانَتْهُ مُعْتَمِتَةً غَنِيمةً  
 فَسَدَّ عَنْ زَوْجَتِهِ فَتَقِيلُ لَمْ تَأْتِ بَعْدُ مِنَ السُّوقِ فَانْتَظَرَ إِلَى أَنْ جَاءَتْ  
 فَقَامَ إِلَيْهَا وَقَالَ لَهَا أَخْبِرْكِ إِنِّي قَدْ فَعَلْتُ فِعْلًا يَعْجِزُ عَنْهُ فَحَوْلُ  
 الرِّجَالِ قَالَتْ لَهُ إصْبِرْ حَتَّى أَخْبِرْكِ أَنَا عَمَّا فَعَلْتُ وَنَنْظُرَا إِنَّمَا أَفْخَرُ  
 إِنِّي لَمَّا ذَهَبْتُ إِلَى السُّوقِ وَرَأَيْتُ الْغَزْلَ عِنْدِي رَجُلٌ وَاشْتَرَاهُ  
 مِنِّي لَكِنْ تَوَقَّفَ تَعْبِينَ الْقِيَمَةِ عَلَيَّ تَعِينَ الْوِزْنِ وَقُلْتُ لَهُ إِنَّ وَزَنَهُ  
 هَذَا الْمِثْقَالُ فَلَمْ يَتَيَقَّنْ حَتَّى أَتَيْتُ مِيزَانًا فَوَزَنَهُ فَشَفَّ  
 عَنِ الْوِزْنِ الَّذِي ذَكَرْتَهُ فَخَشِيتُ أَنْ يَنْقُصَنِي مِنَ الْقِيَمَةِ قُلْتُ لَهُ أَعِدْ  
 الْوِزْنَ ثَانِيًا فَعِنْدَ ذَلِكَ أَخْرَجْتُ سَوَارِي مِنْ يَدَيَّ سَرًّا وَضَعْتُهُ  
 فِي كَفَّةِ الْمِيزَانِ مَعَ الْغَزْلِ مِنْ غَيْرِ أَنْ يَشْعُرَ فَلَمَّا رَفَعَ الْمِيزَانَ رَجَحَ الْغَزْلُ

فَقَرَحْتُ وَأَخَذْتُ مِنْهُ الْقَبِيَّةَ تَبَا وَسَوَّارُهَا يَمِينُ عَلَى الْغَزْلِ اضْعَافًا ثُمَّ  
 قَالَتْ لِلزَّوْجِ كَيْفَ رَأَيْتَ ابْنَةَ عَيْكَ فَقَالَ لَهَا لِلَّهِ دَرْكِ عَلَى هَذِهِ  
 الثَّانِيَةِ لَكِنْ اسْمِي شَرَحَ قِصَّتِي فَشَرَحَ لَهَا قِصَّةَ الْبَقَرَةِ عَلَى التَّفْصِيلِ  
 السَّابِقِ فَقَالَتْ لَهُ يَا رَجُلُ هَذَا مِنْ لُطْفِ اللَّهِ تَعَالَى عَلَيْنَا حَيْثُ جَعَلَ كَلَامَ  
 مِنَّا حَايِزَ الْكِبَالِ وَالِدَةً هَامَةً وَلَوْ لَمْ نَكُنْ كَذَلِكَ فَكَيْفَ كُنَّا نَقْدِرُ  
 عَلَى تَعْبِيرِ الدَّارِ فَلَا يَنْبَغِي أَنْ تَرْمِي بِنَفْسِكَ فِي الْهُيُومِ وَالْغُيُومِ فَإِنَّ  
 اللَّهَ كَرِيمٌ فَاتَا اسْعَى مِنْ جَانِبٍ وَاسْعَى أَنْتَ مِنْ جَانِبٍ حَتَّى تَتِمَّ لَنَا الْمَارِبُ

## S T O R Y.

A silly fellow observing one morning that his house was ready to tumble about his ears from decay, and being destitute of the means of repairing it, went with a long face of rueful cogitation to his wife, and informed her of his miseries. Now the wife was just as great a noodle as himself,—so says she, why, my dear distress yourself about a trifle? You know you have got a cow worth thirty dirhums, take her to the market and sell her for that sum, I have also some thread which I will dispose of to-day, (and between us both we shall raise the wind I warrant it.)

The man instantly rose up, drove the cow to the market, and delivered her over for sale to the public appraiser of cattle. The salesman shewed her to the bystanders; directed their attention to all her excellent points,—expatiated on her numerous good qualities, and in short puffed her off as a cow of inestimable



value:—to all this the wisacre listened with delight and astonishment;—he heard her praised for qualities that he thought no other cow could possess, and determined in his own mind not to lose so rare a bargain, but purchase her himself and baulk the chapmen; he therefore called out to the appraiser, and asked him at what she was going, he replied at fifteen dirhums and upwards. By the head of our Prophet says the Cappochia, had I known before that my cow was such a prodigy of excellence, you would not have caught me in the market offering her for sale. Now it happened that he had just fifteen dirhums, and no more;—these he thrust upon the broker, exclaiming—the cow is mine—I have the best claim to her! He then seized her, and drove her home, exulting all the way, as if he had found a treasure. On reaching home he enquired eagerly after his wife to inform her of his adventure, but was told she had not returned from market. (There was no remedy but patience, *which he despised*, so he sat biting his nails in the last stage of the *Fidgets*.)—At length she appeared, and he sprung up to meet her exclaiming,—wife I have done something to-day, that I believe will astonish you!—I have performed an exploit, that would do honor to the first genius of the age. Patience says his wife;—perhaps I have done something myself to match it:—however hear my story first and afterwards talk of genius if you please. The husband desired her to proceed. When I went to market, says she, I found a man in want of thread;—I shewed him mine, which he approved of, and having bargained for it, he agreed to pay me according to the weight. I told him it weighed so much, which he seemed to discredit, and weighed it himself:—observing it fall short of the weight I had mentioned, and fearing I should lose the price I at first expected, I requested him to weigh it over again and be certain:—in the mean time taking an opportunity unobserved, I slipped off my bracelets, and put them slyly into the scale with my thread.—The scale of course preponderated and I received the full price demanded. Having finished her story, she cried out—What think you now of the genius of your wife!\* (It must be

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\* Literally the daughter of your uncle.

recollected says the historian, that the bracelets were of silver and double the value of the thread.) Amazing, amazing, says, the Booby, your capacity is truly supernatural!\* and now, if you please, I will give you a specimen of mine, and he related the adventure as above.—Oh husband says the woman, the almighty has favored us in this affair—had we not possessed such consummate wisdom and address, how could we have contrived means to repair our old house? In future therefore annoy yourself no more about *domestic concerns*; for the Lord is merciful. On my part I shall continue to exert my abilities, and do you the same, and by our mutual talents and dexterity, it is impossible we can want for any thing.

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\* *اللَّهُمَّ* a sort of encomiastic exclamation of very frequent occurrence in Arabic, and much easier to comprehend than translate. The word *يَفِيضُ* signifies literally *flowing out exuberantly*, as milk from the udder, &c. and was hence transferred to denote *bounty*, or *liberality*, as *يَفِيضُ بِكَ*, *your bounty flows liberally*, and laterally to signify *natural capacity*, *indoles* &c. The phrase means literally—*your flow of milk is by or through God*. i. e. your capacity is divine or supernatural.

The few liberties taken with the original will be readily pardoned by the Arabic Scholar, and to any other class of readers it would be useless to offer explanations. The extreme brevity, simplicity, and terseness of the original diction cannot I believe be preserved in our English idiom; but the solemn gravity of the dialogue defies all power of imitation.

## OF THE PREPOSITION.

مِنْ

1. THE PREPOSITION مِنْ is used to denote the *Commencement of Interval* (إِبْتِدَاءُ الْعَايَةِ)\* as applicable to time and space.

## EXAMPLES.

سِرْتُ مِنَ الْبَصْرَةِ إِلَى الْكُوفَةِ I travelled *from* Busruh to Koofuh.

نَبِئْتُ مِنْ أَوَّلِ اللَّيْلِ إِلَى آخِرِهِ } I slept the whole night, *lit. from* the beginning  
to the end of it.

2. It is used in the sense of *partage*, or *participation*, (تَبْعِيضٌ)

## EXAMPLE.

أَخَذْتُ مِنَ الدَّرَاهِمِ I took *some* of the Dirhums.

## Annotation.

\* The phrase اِبْتِدَاءُ الْغَايَةِ would signify literally *the beginning of the end*, a sort of phraseology not likely to convey much information; but the Commentators explain this oxymoron, by asserting that the word غَايَةٍ by a\* synecdoche is here synonymous with مَسَافَةٌ *space or interval*.

The word *interval* which was originally applied to space, is considered by Dugald Stewart in his *Philosophical Essays*, as now exclusively restricted to time;—whatever may be the case *now* (which by the by is a very indefinite term,) it certainly was not so restricted by writers in the two last centuries. It is useless to multiply examples, but with following one from Milton, every reader is acquainted.

"Twixt host and host a narrow *space* was left,  
A dreadful *interval*."

\* الْمُرَادُ بِالْغَايَةِ الْمَسَافَةُ اِطْلَاقًا لِاسْمِ الْجُزْءِ عَلَى الْكُلِّ } By the word غَايَةٍ is meant مَسَافَةٌ expressing  
the name of a part for the whole. See the Commentary on the KAFERU by MOOLA JAMEE.

3. It denotes *explication*, or *elucidation*, (تَبْيِيْنٌ)

## EXAMPLE.

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ أَيِ } Abstain from abomination, (*namely*) the abo-  
الْأَرْجَسِ الَّذِي هُوَ الْأَوْثَانُ } mination of idols.\*

## Annotation.

Besides the above applications of the particle مِنْ there are a great variety of others, the whole of which the Arabian Grammarians deduce from the primitive idea *Beginning*.

The present work will not admit a detail of these various senses; I shall therefore merely notice those of most frequent occurrence.

The particle مِنْ denotes *Causation*, as in the following lines of the Poet FURUZDUG, in praise of ZUEN-ool-ABIDEEN.

يَغْضِي حَيَاؤُهُ وَيَغْضِي مِنْ هَيْبَتِهِ } Through modesty he bends his looks on the ground;  
وَسَوَّاهُ } the people do the same from awe of him; and no man  
فَيَايَكُلِمُ إِلَّا حِينَ يَبْتَاسِمُ } dares to speak but when he smiles.

It is synonymous with the particle مِنْ as زَيْدٌ أَفْضَلُ مِنْ عَمْرٍو Zued is more excellent than UMR, which agreeably to the authority of the Grammarian ابْنُ مَالِكٍ IBNO-MALIK, is equivalent to the phrase زَيْدٌ جَاوَزَ عَمْرًا فِي الْفَضْلِ Zued surpasses UMR in excellence.

It is used for عَلَى as نَصَرْنَا عَنْ الْقَوْمِ —We assisted him *against* the tribe.

It is used in a peculiar sense to denote *termination*, *bound*, or *limit*, the very opposite of its original signification;—example, رَأَيْتُهُ مِنْ ذَلِكَ الْمَوْضِعِ I saw him *from* that place, or I saw him *to* that place; viz. to the very extent of vision, as we say in English, I saw him *from afar*. The correspondent preposition DE, in the French language is used in a similar manner to denote opposite relations, as

Approchez-vous DE ce poêle, vous vous chaufferez;  
Eloignez-vous DE ce poêle vous vous, brulerez.

\* In the Latin translation of this example, the preposition *ex* has the same force as مِنْ e. g.  
Recedite ab abminatione *ex* idolis.

4. It is *redundant*, (زِيَادَةٌ)

## EXAMPLE.

يَغْفِرُ لَكُمْ مِنْ ذُنُوبِكُمْ He (God) will pardon your sins.

## Annotation.

The particle <sup>مِنْ</sup> as illustrated in the Text, may be translated as follows:

1. By the preposition *from*, denoting *commencement*.
2. *Some, part, &c.* denoting *partage* and also by *of*;—as we say in English I took *of*, or *from* them; viz. I took *some* of them. In this sense it is always synonymous with <sup>بَعْضُ</sup>.

3. *Namely, to wit, &c.* in the sense of *Elucidation*: in such exsmpls the relative pronoun in Arabic may be substituted for the particle. The above senses will be found illustrated in the following Story:

## حِكَايَةٌ

خَرَجَ الرَّسَيْدُ مِنْ دَارِ حُكُومَتِهِ يَوْمًا مَعَ جَعْفَرِ الْبَرْمَكِيِّ وَزِيرِهِ  
 مُتَنَكِّرًا لَتَسْلَى لَصِيقَ اعْتِرَافِهِ فَبَيْنَمَا هُمَا فِي أَثْنَاءِ الطَّرِيقِ خَارِجَ الْمَدِينَةِ  
 صَادَ فَاشْتَخَارَ طَبَّاءَ الْعَيْنَيْنِ يَسُوقَ حِمَارًا فَغَبَرَ الرَّسَيْدُ عَلَيْهِ جَعْفَرٌ فَقَالَ  
 لَهُ جَعْفَرُ أَيْنَ تُرِيدُ يَا شَيْخُ قَالَ لَا يُهْبِكُ ذَلِكَ قَالَ أَلَا أَدُلُّكَ عَلَى شَيْءٍ تُدَاوِي  
 بِهِ عَيْنَيْكَ قَالَ لَيْسَ لِي فِي ذَلِكَ مِنْ حَاجَةٍ قَالَ نَعَمْ لَكَ حَاجَةٌ خُذْ مِنْ  
 عَيْدَانِ الْهُوِيِّ وَغُبَارِ الْمَاءِ وَشَيْئًا مِنْ وَرَقِ الْكِبَاءِ وَصَيِّرِ الْجَمِيعَ فِي تَشْرِجُوزٍ

وَإِكْتَحِلَ بِهِ دُتْدُ هَبْ رُطُوبَةً عَيْنِيكَ فَاتَّكَ الشَّيْخُ عِنْدَ ذَلِكَ  
عَلَى ظَهْرِ حِمَارِهِ وَضَرَ طَاضِرَةً طَوِيلَةً وَقَالَ لَهُ هَذِهِ أَجْرُ تَبِكَ لَوْ صَغِكَ فَإِنْ  
تَغَعَّازِدْنَا لَكَ فَضْحِكَ الرَّشِيدُ حَتَّى كَادَ يَسْقُطُ عَنْ فَرْسِهِ \*

## S T O R Y.

The Calif Haroon Rusheed and his minister Giaffar the barmecide, intent one day on a frolic, strolled out of Bagdad together in disguise. A little way out of the city, they happened to meet an old man with sore eyes, driving along an ass. The Calif gave a wink to Giaffar to smoke him. Where are you bound, my old man says Giaffar? That is no concern of yours replied the other—What says Giaffar, not allow me to prescribe something for your eyes?—I want none of your prescriptions, rejoined the old fellow. Nay, don't say so, says Giaffar, you do require it, *and this is the recipe.* Take a little *wind-wood*, a quantity of the *dust of water*, and some *mushroom leaves*,\* these having well mixed up together in a nut-shell, apply to your eyes, and you will find immediate relief. Upon this, the old man reclined backwards upon his ass, and—βροντᾶ κομῶδῃ παπιδῆ.† So much learned doctor, says he, for your description of the *wind-wood-eye-salve*; and if I find it benefit me you shall have a double fee. The Calif was so delighted with the repartee, that he was nearly falling off his horse with laughter.

\* This is nearly as fanciful a collection of heterogenous ingredients as those in the thunderbolts of Jupiter—"Three rays of twisted showers, three of watery clouds, three of red fire, and three of winged south winds; with terrific lightnings, sound, fear, anger, and pursuing flames, mixed up in the work."

† This may perhaps be called an obscure paraphrase, but I found it difficult to express the bathos of the original, without descending to the oracular language of Giacoma Rodogina, the engastrymythian prophetess. The French Nuns in the scrupulous chastity of their dialect, have prettily termed it *sonnet*, but our language admits of no such happy refinement, I was therefore compelled to have recourse to the words of STREPSIADES in the CLOUDS. Vid. ARISTOPHANIS NUBES.

## OF THE PREPOSITION,

عَنْ

THE PREPOSITION عَنْ denotes *distance* and *transition*, (بَعْدُ وَمُجَاوِزَةً)

## EXAMPLE.

رَمَيْتُ السَّهْمَ عَنْ الْقَوْسِ I shot the arrow *from* the bow.

## Annotation.

THE PREPOSITIONS مِنْ and عَنْ which seem formed to denote ideas radically distinct and inconvertible, do notwithstanding very frequently occur as synonymous terms, and as such act reciprocally in composition without any injury to sense or idiom. Of these, the preposition مِنْ, is certainly represented in our language by *from*, which in common with its prototype is said to refer 'to *beginning*, and to nothing else; but for عَنْ denoting *distance* and *transition*, where shall we find an adequate representative? This question has already been considered by Mr. Lumsden in his Persian Grammar, and after an attentive examination of the subject, he decides with his usual judgment and discrimination in favor of the preposition *off*. The particle عَنْ as explained in the Text, is unquestionably represented by *off*, for both are said to denote *distance*, and *separation*,\* but the former is used in a multiplicity of relations, widely differing from the radical sense and from each other, and the latter seems restricted in its application to the two significations above mentioned, namely *distance* and *separation*,† so that the parity seems merely of an etymological nature, and will it is feared tend little to illustrate the singular powers of the Arabic preposition.

عَنْ in Arabic is used in a threefold capacity.

\* Off separationem significat, ut aliquando Latinorum *abs, ex*; ut *abscondo, exuo*; cui opponitur *on* continuationem innuens, (*exuo to put off, induo to put on.*) Ioannis Wallisii Gram. Linguae Anglicanae.

Off signifies *separation* and *distance*. Royal Eng. Gram. by Greenway.

† Off in truth appears the most useless preposition in the English Language and might perhaps be entirely dispensed with: as an Adverb indeed it is of greater importance and signifying in this character, *Disjunction, absence, privation* and *distance*, may perhaps approximate nearer to the various powers attributed to عَنْ.

## Annotation.

1. It is placed before verbs in construction, and is termed *عن مصدرية* bestowing on the verb to which it is prefixed the sense of the infinitive.

2. It occurs as a noun, and in this sense is considered synonymous with *جانب* side, &c.

3. It is a preposition, and in this character has ten different applications; at least this is the opinion of the Grammarians of Busruh, for the rival schools of Koofuh allow it no other signification, than that of *مجاورة*, transition, which is the strict sense of the term though perhaps separation, may be also indirectly inferred. The following example from the history of Tamerlane will shew the force of the word *جاوزه* *مجاورة* *بنو اسرائيل* *ابيد البحر* "They passed it (the river) like the passage of the children of Israel through the Red Sea."

1. The preposition *عن* denotes distance and transition, (*مجاورة*) and may be then translated off, out of, from, from out.

2. It denotes exchange, (*بدل*) answering to \_\_\_\_\_ for, in exchange of, &c.

3. It denotes exaltation, (*استعلاء*) \_\_\_\_\_ on, above, over.

4. It denotes causation, (*تعليل*) \_\_\_\_\_ through, by, from, &c.

5. It is synonymous with *بعد*, \_\_\_\_\_ after.

6. It denotes inclusion or comprehension, (*ظرفية*) \_\_\_\_\_ in.

7. It is synonymous with *من* \_\_\_\_\_ from.

8. It denotes instrumentality, (*استعانة*) \_\_\_\_\_ with, by.

9. It is synonymous with *بإ* \_\_\_\_\_ with, &c.

10. It is redundant, (*زيادة*)

To the whole of these various senses, with the exception of the first, the preposition *off* seems totally inapplicable. The extensive character of *from* may render it a more general substitute in translation, but it will be found defective in several of the examples and must call in the assistance of other particles.



### Annotation.

The radical distinction therefore between  $\overset{\wedge}{\text{ع}}\overset{\wedge}{\text{م}}$ , and  $\overset{\wedge}{\text{ع}}\overset{\wedge}{\text{ن}}$ , with their occasional correspondence, and idiomatic peculiarity, do not appear sufficiently illustrated by any two particles in our language: The Greek however will afford a nicer parallel, on which though a matter of mere curiosity, I may be permitted to offer a few remarks.

The preposition  $\alpha\pi\omicron$  and  $\epsilon\kappa$  are radically distinct in signification, and like  $\overset{\wedge}{\text{ع}}\overset{\wedge}{\text{م}}$  and  $\overset{\wedge}{\text{ع}}\overset{\wedge}{\text{ن}}$  are occasionally substituted for each other. In composition  $\alpha\pi\omicron$  as well as  $\overset{\wedge}{\text{ع}}\overset{\wedge}{\text{م}}$  is said to denote *source* or *origin*, and  $\epsilon\kappa$  from  $\epsilon\iota\mu\omega$ , *cedo*, is analogous to *transition*. The first will be found applicable to every use of  $\overset{\wedge}{\text{ع}}\overset{\wedge}{\text{م}}$ , the latter will be illustrated by the following examples.

\* 1.  $\epsilon\kappa$ , like  $\overset{\wedge}{\text{ع}}\overset{\wedge}{\text{ن}}$  is synonymous with *after*, as

$\epsilon\kappa\ \tau\eta\varsigma\ \upsilon\pi\alpha\tau\epsilon\iota\alpha\varsigma$  i. e. *post consulum.*

2.  $\epsilon\kappa$ , like the 9th sense of  $\overset{\wedge}{\text{ع}}\overset{\wedge}{\text{ن}}$  means *with*, as,

$\epsilon\kappa\ \pi\omicron\lambda\lambda\omicron\varsigma\ \tau\tilde{\epsilon}\ \pi\epsilon\rho\iota\omicron\nu\tau\omicron\varsigma$  i. e. *cum ingenti excessu.* or as the French say, *avec beaucoup d'avantage.*

3.  $\epsilon\kappa$  resembles  $\overset{\wedge}{\text{ع}}\overset{\wedge}{\text{ن}}$  in its 4th signification, as,

$\epsilon\kappa\ \tau\acute{\epsilon}\tau\epsilon\nu$  i. e. *propterea, ob eas causas.*

4.  $\epsilon\kappa$  like  $\overset{\wedge}{\text{ع}}\overset{\wedge}{\text{ن}}$  is frequently used adverbially, as,

$\epsilon\kappa\ \tau\tilde{\epsilon}\ \Phi\alpha\nu\epsilon\rho\tilde{\epsilon}$ , i. e. *palam*—like the Arabic  $\overset{\wedge}{\text{ع}}\overset{\wedge}{\text{ن}}\ \text{قصد}$

5.  $\epsilon\kappa$  is sometimes explained by the ablative, as,

$\epsilon\kappa\ \theta\alpha\lambda\acute{\alpha}\sigma\sigma\eta\varsigma$  i. e. *per mare.*  $\epsilon\kappa\ \tau\acute{\epsilon}\tau\tilde{\epsilon}\ \tau\tilde{\epsilon}\ \lambda\acute{o}\gamma\omicron\varsigma$  *hac ratione!*

This sense though peculiar will be found frequently to occur in Arabic: the following example however from the law case proposed to Abou Zued in the fifteenth *Muqam* of Hurezzek may be sufficient.

$\text{رجل مات عن أخ}$  Which would be translated by the ablative absolute in Latin, thus,—  
*Homo obiit relicto fratre.* (A man died leaving a brother &c.)

The parallel if necessary, might be extended, but the above will doubtless be deemed sufficient.

## Annotation.

It very frequently resembles *hors* in French and *fuor* in Italian and in such cases will be translated *out of*: Take one example out of many from the اخوان الصفا Ikhwan-oos-Sufa, where the Dolphin in enumerating his disqualifications for the office of an Ambassador says to the King of the fish.

وليس لي رجلان أمشي بهما ولا لسان ناطق أقلم به ولا صبر لي عن الماء  
ساعة واحدة لكن أرى أن السلحفاة يصلح لهذا الأمر لأنه يصبر عن الماء

“And I have neither legs to walk with, nor tongue to speak with, nor can I live *out of* the water even for an hour; but I think the Tortoise is qualified for the task, for he can live *out of* the water.”

The various applications of عني as enumerated in page 34, will be found illustrated in the following Story.

## حكاية

حكى إن رجلاً من العرب دخل على الخليفة أمير المؤمنين المعتصم  
بالله فجربته فراه أديباً كاملاً قابلاً لأن يكون نديباً فقربه إليه واتخذ  
نديباً له وصرف نظره عن سائر الندماء وكان له وزير كثير الحسد فنشأ  
في قلبه عن تعرب العربي حقد عليه وكان يظهر له المودة خوفاً من  
الخليفة ولكنه اضمر في نفسه أن يكيد به يغنيه عن العداوة

طَعَامًا وَكَثُرَ فِيهِ مِنَ النَّوْمِ فَلَمَّا أَكَلَ الْعَرَبِيُّ قَالَ لَهُ اخْذْ رُمْحًا رِبَّةَ  
 الْخَالِيفَةِ إِذَا جَلَسْتَ فِي مَجْلِسِهِ فَيَسْمُ مِنْكَ رَابِحَةَ الثُّومِ فَيَتَأَذَّى  
 الظَّاهِرِيَّةُ فَصَارَ يَتَلَطَّفُ بِالْعَرَبِيِّ حَتَّى أَنَّهُ دَعَا فِي يَوْمٍ إِلَى بَيْتِهِ وَصَنَعَ لَهُ  
 مِنْ كِرَاهَةِ رِيحِهِ ثُمَّ دَهَبَ إِلَى الْأَمِيرِ وَقَالَ لَهُ إِنَّ الْعَرَبِيَّ الَّذِي قَدْ مَتَّه  
 عَلَيْنَا وَاحْبَبْتَ مُنَادَ مَتَّه عَنْ مُنَادٍ مَتَّنَا بِخَيْرِ النَّاسِ بَانَ أَمِيرَ الْمُؤْمِنِينَ  
 أَبْخَرُوهُمَا قَلِيلًا مِنَ الزَّمَانِ حَضَرَ الْعَرَبِيُّ فِي مَجْلِسِ الْأَمِيرِ وَجَلَسَ غَيْرَ  
 قَرِيبٍ مِنْهُ قَدْ عَاهُ الْأَمِيرُ إِلَى قُرْبِهِ فَاُمْتَثَلَ وَلَكِنْ سَتَرَفَهُ بِكِبَرِهِ وَمَا ذَاكَ  
 إِلَّا عَنْ خَشْيَةٍ مِنْ شَمِّ الْأَمِيرِ رَابِحَةَ الثُّومِ مِنْ قَبْلِهِ فَتَوَقَّاهُمُ الْخَالِيفَةُ مِنْ  
 فِعْلِهِ صِدْقَ وَزِيرِهِ وَصِحَّةَ تَرْوِيهِ فَكَتَبَ عِنْدَ ذَلِكَ إِلَيْكَ إِلَى بَعْضِ عُمَّالِهِ  
 إِذَا وَصَلَ إِلَيْكَ كِتَابِي هَذَا لَا تَتَوَانَّ عَنْ ضَرْبِ عُنُقِ حَامِلِهِ وَدَفْعِ  
 الْكِتَابِ إِلَى الْعَرَبِيِّ بَعْدَ خَتْمِهِ وَقَالَ إِمُضْ إِلَيَّ فَلَمَّا يَهَذَا الْكِتَابِ  
 وَجَى سَرِيعًا بِالْجَوَابِ فَاُمْتَثَلَ الْعَرَبِيُّ أَمْرَ الْخَالِيفَةِ وَاخْذَ الْكِتَابَ  
 وَخَرَجَ بِهِ فَبَيَّنَهَا هُوَ بِأَلْبَابٍ إِذْ لَقِيَهِ الْوَزِيرُ وَقَالَ لَهُ أَيْنَ تُرِيدُ قَالَ اتَّوَجَّهَ

بِكِتَابِ أَمِيرِ الْمُؤْمِنِينَ إِلَى عَامِلِهِ فُلَانٍ فَقَالَ الْوَزِيرُ فِي نَفْسِهِ إِنَّ هَذَا  
 الْبَدَوِيَّ يَنْالُ مِنَ الْعَامِلِ مَا لَا جَزِيْلًا فَقَالَ لَهُ مَا تَقُولُ فَيَمْنُ بِرُبْحِكَ مِنْ  
 تَعَبِ السَّفَرِ وَيُعْطِيكَ الْغَنَى دِينَارًا قَالَ لَهُ الْعَرَبِيُّ لَقَدْ نَطَقْتَ عَنِ الْحِكْمَةِ  
 وَخَلَصْتَنِي مِنَ الْمَشَقَّةِ وَالْحَنَةِ وَرَمَيْتَ سَهْمَ رَأْيِكَ عَنِ قَوْسِ الْإِضَابَةِ  
 فَقَالَ هَاتِ الْكِتَابَ فَأَعْطَاهُ إِيَّاهُ فَسَلَّمَ إِلَيْهِ الْغَنَى دِينَارًا وَرَكِبَ الْوَزِيرُ حَتَّى  
 وَصَلَ إِلَى مَكَانِ الْعَامِلِ وَادَّيَّ إِلَيْهِ الْكِتَابَ فَقَرَأَهُ وَأَمَرَ بِضَرْبِ عَنْقِهِ  
 مِنْ غَيْرِ تَوَقُّفٍ امْتِنَالًا لِأَمْرِ الْأَمِيرِ ثُمَّ بَعْدَ مَرُورِ أَيَّامٍ تَذَكَّرَ الْخَلِيفَةُ  
 فِي أَمْرِ الْعَرَبِيِّ فَقَالَ لِبَعْضِ خُدَّامِهِ اسْتَغْسِرُوا مِنِّي حَالِ الْبَدَوِيِّ  
 الَّذِي كَانَ يُخَضِّرُ فِي مَجْلِسِنَا وَطَلَبَ الْوَزِيرُ أَيْضًا فَأَخْبَرُوهُ بِأَنَّهُ ذَهَبَ إِلَى  
 عَامِلِكَ فُلَانٍ وَلَمْ يَرْجِعْ بَعْدُ وَأَخْبَرُوهُ بِأَنَّ الْبَدَوِيَّ فِي الْمَدِينَةِ فَطَلَبَ  
 الْبَدَوِيَّ وَسَأَلَهُ شَرْحَ الْقِصَّةِ فَشَرَحَهَا مِنْ أَوَّلِهَا إِلَى آخِرِهَا عَلَى التَّفْصِيلِ السَّابِقِ  
 قَالَ الْمُعْتَصِمُ هَلْ أَتَيْتَ تَقُولُ لِلنَّاسِ إِنِّي أَبْخَرُ قَالَ مَعَاذَ اللَّهِ أَنْ أُحْدِثَ  
 بِهَا لَيْسَ لِي بِهِ عِلْمٌ وَمَا فَعَلْتُ وَزِيرُكَ ذَاكَ إِلَّا مَكْرًا وَحَقَرًا لِأَهْلِكَ بِئْرًا

فَأَوْقَعَهُ اللَّهُ فِيهَا وَلَا يَنْبَغِي أَنْ تَجْزَعَ مِنْهَا جَرِي عَلَى نَكَلٍ  
 مِنْ حَفَرٍ لَا خِيَةَ بَدْرًا لِيُوقَعَهُ فِيهَا وَقَعَ هُوَ فِيهَا وَلَمِنْ جَزَعَتْ فَلَا فَايِدَ  
 فِي جَزَعِكَ لَا نَكَ غَيْرَ قَادِرٍ عَلَى انْجَاءِ نَفْسِكَ مِنَ الْمَوْعِدِ  
 الْمُقَدَّرِ فَضَلَّ عَنْ غَيْرِكَ كَمَا قَالَ الشَّاعِرُ أَتَجْزَعُ أَنْ نَفْسُ أَتَاهَا حِبَا  
 مِنْهَا فَهَلَّا لَتَنِي عَنْ بَيْنِ جَنْبَيْكَ تَدْنِعُ فَتَعَجَّبَ الْأَمِيرُ مِنْ وَقُوعِ هَذِهِ  
 الْقِصَّةِ وَعَلِمَ أَنَّ الْعَرَبِيَّ لَصِفَاءِ نَيْتِهِ نَجَّاهُ اللَّهُ تَعَالَى مِنْ هَذِهِ الرِّزْيَةِ وَقَالَ  
 قَاتَلَ اللَّهُ الْحَسَدَ بَدَلًا لِمَا حَبِهَ فَقَتَلَهُ ثُمَّ خَلَعَ عَلَى الْعَرَبِيِّ وَأَتَّخَذَهُ  
 مَكَانَهُ وَزَيْرًا أَوْ أَجْلَسَهُ فِي صَدْرِ الْمَجْلِسِ مِنْ \* عَنْ يَمِينِهِ

## S T O R Y.

An Arab presented himself one day before the Calif MOOATUSIM BILLAH, Commander of the Faithful. The Calif made trial of his abilities, and finding him in every respect intelligent and accomplished, appointed him one of his suite, and preferred his society to that of all his other counsellors. Now the Calif had a minister excessively envious whose jealousy was excited by the Arab's promotion, but dreading the anger of the Calif if he attempted any thing against him openly, he continued to keep up a shew of friendship, deterring to effect his ruin by some secret wile or artifice. He continued therefore daily to encrease in civility towards him, and at length invited him to his house to dinner, and mixed up in his food a large

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\* It is here used as a noun, and means *side*.

portion of Garlic. After dinner he said to the Arab,—“when you attend the Calif’s assembly, take care to sit a distance from him, for the smell of the Garlic may offend him.” The minister then waited on the Calif and said,—“The Arab whom you made your favorite, and whose company you prefer to ours, has spread about a report that you have a stinking breath.” The Arab a little while after made his appearance, and seated himself at a distance from the Calif. The Calif desired him to come near him, which he obeyed, but covered his mouth as he approached with his sleeve. This action confirmed in the Calif’s mind the truth of his minister’s story and the treachery of the Arab. He thereupon wrote a letter to one of his governors to the following purport,—“On receipt of this letter, let the bearer be immediately put to death.” He then sealed it, and delivered it to the Arab saying, convey this to such a one and return to me speedily with the answer. The Arab took it, and in going out happened to meet the minister at the door, who enquired where he was going. He replied the Calif has employed me to carry a letter to one of his governors. The minister immediately conjectured, that the Arab would receive some very considerable present from the governor, and he determined in his own mind, to possess it himself,—“what say you, says he, if I release you from the annoyance and fatigue of the journey, and present you at the same time with two thousand Deenars? Most certainly says the Arab, you speak with judgment and in so doing will free me from a very unpleasant embassy.—“You have shot the arrow of your judgment, *with\** the bow of unerring direction.” So accept the letter. He then delivered it to the minister and received in return two thousand Deenars. The minister proceeded to the house of the governor and shewed him the Calif’s letter. The governor read it, and in conformity to the injunction it contained, ordered the minister to be beheaded. After

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\* It is evident that this example is similar to the one adduced in the text to denote *distance* and *transition*; It might therefore be naturally asked why the particle <sup>أع</sup> should not have a similar interpretation; I confess I see no good reason for it, but as the Arabian Grammarians think proper to allow it both applications, I have no wish to dispute the point with them.

some days had elapsed, the Calif remembered the affair with the Arab, and said to some of his attendants, enquire after the Arab who was formerly with me, and desire the minister to attend. They told him, the Arab was in the city, but that the minister had gone on a message to a certain governor, and had not returned. The Calif desired the Arab to be called before him, and asked him the particulars of the matter, which he related from beginning to end. But did you not say the Calif spread a report among the people, that I had a stinking breath? God forbid says the Arab I should report that of which I am ignorant. Your minister could have only told you this from treachery and deceit towards me;—he dug a pit for my destruction, in to which God has caused him to fall himself,—do not therefore grieve for his fate, for the proverb says, “he who digs a pit for his companion, will fall into it himself.”\* Grieve not, for in grief there is no advantage. Unable

\* The same idea it has been observed seems common in every language; Good has produced the following examples, in his notes on Lucretius,

Οἱ αὐτὰ κακὰ τεύχει αὐτὴ ἀλλὰ κακὰ τεύχων.

Ἡ δὲ κακῇ βουλῇ τῷ βουλευσαντί κακιστῇ.

Opp. et Dies, A. 263.

“He works his own ill, who another’s works;

“In his own counsel self-destruction lurks.”

And in the psalms IX. 15.

“The nations have sunk into the pit they had digged;

“In the snare they had laid, have their own feet been entangled.”

Also in psalms XXXV. 7.

“For a snare without cause have they laid for me,

“Without cause have they digged for me a pit,

“May ruin rush upon them unawares;

“May the snare catch hold of them, which they themselves have laid,

“Into this destruction may they plunge headlong.”

To which may be added the two following from the Persian,

بد مکنی که بد افتی و چاه مکنی که خود افتی

چاه کن را چاه در پیش

M

yourself to avoid the occurrence of contingent evils, how do you expect to ward them off others, as the Poet says,

You lament at the untimely fate of another?

But say can you extricate yourself from the power of death?

The Calif was astonished at this marvellous adventure, and saw that the almighty from the purity of the Arab's intentions had rescued him from an untimely end—He exclaimed—Vengeance on the head of the envious man!—Envy where it originates, will surely destroy its possessor. He then bestowed a dress of honor on the Arab, appointed him to the vacant office of his minister, and seated him at the head of the assembly on his right hand.

#### OF THE PREPOSITION,

إِلَى

1. THE PREPOSITION *إِلَى* is used to denote the *bound* or *termination* of interval, (إِنتِهَاءُ الْغَايَةِ) as applicable to time and space.

#### EXAMPLE.

سَرْتُ إِلَى الْكُوفَةِ I travelled to Koofuh.

#### Annotation.

There is nothing particular to be remarked of the preposition *إِلَى*: it is the correlate of *مِنْ*, and as applicable to time and place, is properly rendered in English by *To*, and *Till*. The senses attributed to it in the text are doubtless those of most frequent occurrence, but there are a few others, which may be probably worthy of a place.

[ " You have shot the arrow of your judgment from (or *with*) the bow of unerring direction." See page 40.] It may perhaps be worth remarking that the same idea is expressed nearly in the same words by Gay,

" Go child, and when your grown maturer,

" You'll shoot your next opinion surer."

TABLE XVI.



2. THE PREPOSITION **إِلَى** is sometimes though not frequently synonymous with **مَعَ**.

## EXAMPLE.

لَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ { Do not consume their property *along with*  
your own.

## Annotation.

1. **إِلَى** After words expressive of *love, esteem, &c.* and their opposites *hatred, aversion*, and the like, serves to discriminate the agent in the sentence, which in such cases it immediately governs: as in the following example from the Q<sup>U</sup>R<sup>A</sup>N, where the BLOOMING HEBREW BOY in resisting the threats and blandishments of the CHASTE EGYPTIAN DAME, exclaims.

رَبِّ السَّجِّينِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ

“O Lord, a prison is more desirable to me, than that which (these women) invite me to.”

Here the first personal affix, **ي**, is governed by **إِلَى** following the word **أَحَبُّ** *more desirable*, and is thereby pointed out as the agent in the sentence.

2. **إِلَى** Is sometimes found in a sense directly opposite to its radical one, namely **ابْتِدَاءً** *or beginning*, and is consequently in this case synonymous with **مِنْ**.

## EXAMPLE.

تَقُولُ وَقَدْ عَلِمْتُ بِالْكَوْثَرِ فَوْقَهَا أَيْسَقَى فَلَا يَرَوِي إِلَيَّ ابْنُ أَحْمَرَ

“She says, (i. e. the camel) while I am placing the saddle on her back;—has IBNO-UHMURA drank of me, and is yet unsatisfied?”

The camel jaded and harassed by incessant travel is supposed to exclaim as above, on seeing her master about to remount her, but whether IBNO-UHMURA was the name of the master, who relates the occurrence, or of some other whose conduct had passed into a proverb, I confess I am unable to decide,—these detached and frequently mutilated passages from the Poets which are constantly brought forward by the Arabian Grammarians in emergency, seem as often to

3. When that which follows *إلى* happens to be of the same general nature, or genus as that which precedes it, the preposition will then have an *inclusive* signification.

## EXAMPLE.

} فَاغْسِلُوا وُجُوهَكُمْ  
 } وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ } Wash your hands and your faces to the  
 } elbows, (i. e. the elbows inclusive.)

## Annotation.

require illustration themselves as the points which they are intended to illustrate; and without the aid of comment or context the sense must be often guessed at.

It seems worthy of remark that *Till*, like *إلى*, in our old authors is found some times to denote *with*, and *from*.

## EXAMPLES.

*Till*, denoting, *with*, in addition to.

The empyce than oure story sayis,  
 Come in England in the dayis,  
 In that land to ger be dwac,  
 And to be mad kyng hyr awne,  
 Henry, the quhilk oure kyng dawy.  
 And *till* hym serdis rycht mony,  
 Kend hymc nerrest aye to be,  
 That of all that reawte. *Wyntown*, vii. 6. 230.

*Till*, denoting *from*.

Swa *till* saynt margret eftes syne,  
 As *till* malcolme in ewyn lyne,  
 All our kyngis of Scotland,  
 Ware in-*till* success yowne descendand. *Wyntown*, vi. 19. 139.

See JAMIESON'S *Dict.*

In the latter example JAMIESON remarks that *till* is used improperly for *from*, and if the impropriety consist in the infrequency of its occurrence, the same may perhaps be said of *إلى*. They are both however found in this sense and should therefore be recorded.

4. When that which follows **إلى** happens to be of a different class or genus to that which precedes it, the preposition will then have an *exclusive* signification.

## EXAMPLE.

ثُمَّ اتَّبِعُوا الصِّيَامَ إِلَى اللَّيْلِ . Then continue the fast *till* night.

## Annotation.

3. **إلى** Is occasionally synonymous with **عند**

## EXAMPLE.

وَلَا تَتْرُكْنِي بِالْوَعْدِ كَأَنِّي إِلَى النَّاسِ مَطْلِي بِهِ الْقَارُ أَجْرَبُ

“ And do not desert me in society, under your threats, as if I were a scabby camel besmeared with pitch.”

4. It is synonymous with **عند**

## EXAMPLE.

أَمْ لَا سَبِيلَ إِلَى الشَّبَابِ وَذِكْرُهُ أَشْهَى إِلَيَّ مِنَ الرَّحِيقِ السَّلْسَلِ

“ But there is no return to youth, the very remembrance of which is dearer to me, than the most delicious wine.”

This preposition may therefore be occasionally translated by, *to, till, with, and from*. The senses enumerated by the Commentator in the text, will be found in the following little *Jeu d'esprit*.

## حِكَايَةٌ

قَالَ الْغَرَزْدَقُ مَا اسْتَقْبَلَنِي أَحَدٌ بِشَيْءٍ مَا اسْتَقْبَلَنِي بِهِ نَبْطِي قَالَ أَنْتَ الْغَرَزْدَقُ

تَشْتَغِلُ فِي مَدْحِ النَّاسِ وَهَجْوِهِمْ مِنْ نَهَارِكَ إِلَى لَيْلِكَ لِتَأْكُلَ أَمْوَالَهُمْ

N

إِلَى أَمْوَالِكَ قُلْتُ نَعَمْ قَالَ أَنْتَ فِي الْكَتِفِ مِنْ قَدَمِكَ إِلَى  
 أَنْفِكَ قُلْتُ لِمَ حَاشَيْتَ الْعَيْنَيْنِ قَالَ حَتَّى تَرَى هَوَانَ نَفْسِكَ

## S T O R Y.

I never says FURUZDUQ \* experienced so severe a retort, as I did once from a certain Nabathæan. Are you the FURUZDUQ, says he, whose constant employment it is, to lampoon and flatter the people, for mercenary purposes? The same I replied. Than said he you are sunk in a privy to the very nose. But why exclude the eyes said I?—To enable you to behold, replied he, the abject state, into which your sordid passions have reduced you.

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\* FURUZDUQ one of the most ancient Arabian Poets celebrated alike for his extravagance of praise, and bitterness of censure. Some extracts from his writings will be found in the biography of IBNO-KHILUKAN, a work that has been eulogized by Sir WILLIAM JONES in a strain of amplification, not much inferior perhaps to that of FURUZDUQ himself:—The passage is so remarkable, that I think it should be laid before the reader. “*Porro scriptoris politissimè EBN-I KHALICAN, opus historicum non magis verborum elegantia et ubertate commendatur, quam illustriorum poetarum versibus, quibus conspergitur. Ac nescio an hic omnibus vitarum scriptoribus sit anteponendus. Est certè copiosior Nepote, elegantior Plutarcho, Laertio jucundior, et dignus est profectò liber, qui in omnes Europæ linguas conversus prodcat.*” A very correct and elegant copy of this work which I procured at Bagdad is now in my possession; it consists of 1266 octavo pages, and 826 lives, and is considered I believe by the Arabs in general as an impartial compendium of biography, but as to copiousness, jucundity, elegance, and such other pleasing epithets ascribed to it by Sir WILLIAM, I fear we must attribute them rather to the partiality than candour of the learned orientalist.

The name is sometimes written KHILUKAN and the Arabian Etymologists ascribe a reason for each. خَلِكَن They say is compounded of خَد a friend and كَان was; and خَلِكَن of خَد dismiss, let go, &c. and كَان which in the current dialect signifies enough. This phrase the author was frequently in the habit of making use of and at length it superseded his real name.

## OF THE PREPOSITION,

في

1. THE PREPOSITION في denotes *inclusion*, (ظرفية)

## EXAMPLE.

المال في الكيس The money is *in* the purse.

2. It denotes *exaltation*, or *elevation*, (استعلاء)

## EXAMPLE.

ولاصلبكم في جذوع النخل } And I will certainly crucify you *on* the trunks  
of palmtrees.

## Annotation.

Besides the above senses, the particle في is found occasionally synonymous with إلى, لام, مع, وإلى, with some others which are detailed at large in the (مغنى المصنف) MOOGHNE-OOE-LUBEEB. The example produced by the Commentator from the Qooran to illustrate the 2d use of the particle, in the sense of *exaltation* or *elevation* may perhaps be considered equivocal, the following however will doubtless be deemed satisfactory.

قال لرجل غلامه سرق العجا والذى في البيت  
قال العبد لله حيث لم أكن في ظهري

“ A servant informed his master that his Ass was stolen :—thank God says he, that I was not on his back !”

The correspondent prepositions in Latin and Italian have a similar application, as

Equitare *in* arundine longo,  
Mettere un anello *in* dito.

The original sense of the preposition, namely *inclusion*, is either real or metaphorical—the first has already been illustrated in the example in the text, the latter occurs repeatedly in the following

## HUMOROUS DIALOGUE BETWEEN A RAKE AND THE DEVIL.

وَلَيْلَةً طَالَ سَهْا دِي بِهَا      فَرَارَنِي ابْلِيسُ عِنْدَ الرُّقَادِ  
فَقَالَ لِي هَلْ لَكَ فِي تَحْبَةِ      هِنْدِيَّةٍ مِنْ أَهْلِ اكْبَرَابَادِ  
قُلْتُ نَعَمْ قَالَ وَفِي قَهْوَةٍ      عَتَقَهَا الْعَامِسُ مِنْ عَهْدِ عَادِ  
قُلْتُ نَعَمْ قَالَ وَفِي مُطَرِبٍ      اِنْ اَشْدَا يَرُ قُصٌّ مِنْهُ الْجَبَادِ  
قُلْتُ نَعَمْ قَالَ وَفِي طِفْلَةٍ      فِي وَجْنَتَيْهَا لِلْحَيَا اتْقَادِ  
قُلْتُ نَعَمْ قَالَ وَفِي شَادِنٍ      قَدْ كُحِّلَتْ أَجْفَانُهُ بِالْأَسْوَادِ  
قُلْتُ نَعَمْ قَالَ فَتَمَّ آمِنًا      يَا كَعْبَةَ الْفِسْقِ وَرُكْنِ الْفَسَادِ

## PARAPHRASE.

As sleepless one night I lay musing in bed,  
With whims and chimeras afloat in my head,  
I grew drowsy at length, and fell into a doze,  
When who should appear but old Nick at my nose:  
And with accent and mien prepossessing and civil,  
Sitting down by my side thus address'd me the Devil.

Come Friend speak your mind, what shall I procure you?  
Would you like a tit-bit from the purlieus of Drury?—  
I shew'd by my looks, that I relish'd the bliss,  
So I smil'd approbation, and answer'd him *yes*.

Then he added,—perhaps it will highten your sport,  
 If I bring with the Doxy some mellow old Port?  
 Some mellow old Port, I exclaim'd with delight?  
*Ay*, order it straight, and we'll tope it all night.  
 And Songsters, said he, with such notes as of old,  
 Made Mrs. Eurydice 'scape from my hold?  
*Yes, yes*, bring us Songsters, said I by the score,  
 'Till the Welkin in rapture' reecho encore!—  
 But, what says my Boy, to the bosom of snow,  
 The soft pouting lip, and the ringlets that flow,  
 To the heart melting glances; the sweet bashful charms  
 Of a maid of sixteen to enfold in your arms?—\*  
 Mr. Devil, says I, I'm unwilling to teize ye,  
 But the sooner you bring her, the better you'll please me.  
 Then up jump'd the tempter and grin'd in my face,  
 Crying, sink of iniquity, lust and disgrace,  
 I've prov'd you a scoundrel,—and thus having spoke,  
 He made me a congè, and vanish'd in smoke.

## OF THE PREPOSITION,

لام

1. THE PREPOSITION لام, denotes *appropriation*, (اِخْتِصَاصُ)

## EXAMPLE.

الجُلَّةُ لِلْفَرَسِ The covering is *for* the Horse.

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\* I have omitted the translation of a verse in the original as conveying an idea suitable only to Satan himself or an Eastern Debauchee.

2. It is sometimes *redundant*, ( زِيَادَةٌ )

## EXAMPLE.

رَدِّفْ لَكُمْ بَعْضَ الَّذِي } Part of that which you desire to accelerate;  
تَسْتَعْجِلُونَ } may perhaps follow close behind you.\*

3. It denotes *possession*, ( تَبْلِيْك )

## EXAMPLE.

الْمَالُ لِرَيْدِ The property is Zued's.

4. It denotes *causality* or *causation*, ( تَعْلِيل )

## EXAMPLE.

جِئْتُكَ لِأَكْرَامِكَ { I came to, or waited upon you *that* you might  
exalt or ennoble me.

5. It is used to denote *swearing*, ( قَسَم )

## EXAMPLE.

لِلَّهِ لَا يُؤَخِّرُ الْأَجَلَ By God death will make no delay.

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\* The sentence is imperfectly given in the text—it will be more intelligible by inserting it entire.  
وَيَقُولُونَ مَتَى هَذَا الْوَعْدِ إِنْ كُنْتُمْ صَادِقِينَ قُلْ عَسَى أَنْ يَكُونَ رَدِّفْ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ  
“ And they say when will this threat be accomplished if you speak true? Answer, perhaps part of  
that (punishment) which you desire to accelerate may follow close behind you.” See Chap. 27,  
Qooran.



6. It denotes عَابَتُهُ *end, succession or consequence.*

## EXAMPLE.

كَلِمَاتُ الشَّرِّ لِلشَّقَاوَةِ { Evil necessarily follows depravity (i. e. of manners.)

## Annotation.

This preposition answers frequently to the dative case in Latin, as لَدَى *Domino*—لَكَ *tibi*—لَهُم *illis*—لَنَا *nobis*—لَهُ *ei*, لِي *mihi*, &c. as may be observed in the following lines of the Poet سَرَايُ الْوَرَّاقِ SARAJ-ool-WARRAQ.

وَوَرَقًا أَرْقَنِي نوحها  
 لها مثل ما لي فؤادٌ صريح  
 تنوح واكتم سري لها  
 ودمع لسري لها يذيع  
 كأننا تقا سينا للهوي  
 فيها النواح ومنى الدموع

The Dove whose plaintive notes deprives me of rest,  
 Has like me a heart pierced with anguish,  
 It complains aloud and I conceal my secret  
 But my tears sufficiently declare to it the cause.  
 It appears as if we had divided love between us  
 For it is busied in complaint and I in tears.

These verses are quoted by Sir WILLIAM JONES in his Commentary on Asiatic Poetry; but in a manner so strangely incorrect, that they afforded neither sense nor measure. The same

## Annotation.

office of complaint is attributed by Petrarch, though with less art, to the nightingale, and the general resemblance of the whole is so great, that the reader may probably wish to see the original inserted.

*" Quel rosignol, che si soave piagne,*

*Forse suo figli, o sua cara consorte,*

*Di dolcezza empie il cielo, e le campagne*

*Con tante note si piotose, e scorte;*

*E tutta notte far che m'accompagne,*

*E mi ramente la mia dura sorte."*

SONETTO, XXX.

*" The wakeful nightingale, from off its thorn*

*Wailing its lost mate, or its ravish'd young;*

*Pierces the skies, the woodlands with its song,*

*In trills of melody so sweet, so lorn;*

*From eve's last glance, till dawns the crimson morn,*

*Like me it pours soft sorrow from its tongue."*

The various uses of the particle *لام* as explained in the text will be found in the following:

Little Story.

## حكاية

قِيلَ إِنَّ أَمْرًا الْقَيْسِ قَبْلَ مَوْتِهِ أَوْدَعَ دُرُوعًا وَسِلَاحًا عِنْدَ السَّبَّوْلِ  
 بِنِ عَادِيَا فَلَمَّا مَاتَ أَرْسَلَ مَلِكُ كِنْدَةَ إِلَى السَّبَّوْلِ رَسُولًا طَالِبًا  
 لِدُرُوعِ وَالسِّلَاحِ أَلْتَبَى أَوْدَعَهَا عِنْدَهُ أَمْرُ الْقَيْسِ فَقَالَ السَّبَّوْلُ  
 لَا أَذْ فَعَهَا إِلَّا لَأَسْتَحِقَّهَا وَأَبَى أَنْ يَدْفَعَ شَيْئًا مِنْهَا إِلَى رَسُولِ  
 الْمَلِكِ فَعَاوَدَهُ فَأَبَى أَيْضًا وَقَالَ لِلَّهِ الْعَظِيمِ لَا أَعْدُ رِبْذِ مَتَى وَلَا أَخُونُ

أَمَّا نَبِيُّ وَلَا أَتْرُكُ الْوَفَاءَ أَلَوْ أَجِبَ عَلَيَّ لِأَرْضَاءِ الْمَلِكِ فَتَبَا بَلَّغَ الرَّسُولُ  
 الْمَلِكُ مَا قَالَ السَّبَّوْلُ قَصَدَهُ الْمَلِكُ بِعَسْكَرِهِ فَدَخَلَ السَّبَّوْلُ فِي حِصْنِهِ  
 وَامْتَنَعَ بِهِ فَحَاصَرَهُ الْمَلِكُ وَكَانَ وَلَدُ السَّبَّوْلِ قَبْلَ الْمُحَاصَرَةِ خَارِجَ  
 الْحِصْنِ وَلَمْ يَحْضُرْ حِينَ الْمُحَاصَرَةِ لِيَقْتُلَهُ الْمَلِكُ الْغَدَّارُ فَظَفَرَ بِهِ الْمَلِكُ  
 وَأَسْتَأْسَرَهُ ثُمَّ طَافَ بِهِ حَوْلَ الْحِصْنِ وَهُوَ يَنَادِي السَّبَّوْلُ يَا نَبِيَّ قَدْ أَسَرْتُ  
 وَلَدَكَ وَإِنْ لَمْ تُصَدِّقْ فَأَنْزِلْنِي إِلَيْهِ وَارَاهُ أَبَاهُ وَقَالَ إِنْ سَلَّمْتِ إِلَيَّ الدُّرُوعَ  
 سَلَّمْتُ إِلَيْكَ وَلَدَكَ وَاللَّذَّةَ بِحَنَّتِهِ وَأَنْتَ تَنْظُرُ فَاحْتَرَأَتْ بِهَا شِمْتُ فَقَالَ  
 السَّبَّوْلُ أَفْعَلْ مَا شِئْتَ يَا نَبِيَّ لَا أَبْطُلُ وَفَائِي وَعَهْدِي قَدْ بَيَّحَ وَلَدُهُ  
 وَهُوَ يَنْظُرُ ثُمَّ لَمَّا عَجَزَ عَنْ فَتْحِ الْحِصْنِ رَجَعَ خَائِبًا وَصَبَرَ السَّبَّوْلُ عَلَى  
 ذُبْحِ وَلَدِهِ مُحَافِظَةً عَلَى وَفَائِهِ فَلَمَّا جَاءَ وَرَثَةُ أُمِّهِ الْعَيْسُ وَحَضَرُوا عِنْدَ  
 السَّبَّوْلِ سَلَّمَ إِلَيْهِمُ الدُّرُوعَ وَالسِّلَاحَ وَرَأَى حِفْظَ الذِّمَامِ وَرِعَايَةَ الْوَفَاءِ  
 أَحَبَّ إِلَيْهِ مِنْ حَيَوَةٍ وَلَدِهِ وَبَقَائِهِ فَصَارَ ضَرْبُ الْمَلِكِ بِالْوَفَاءِ لَهُ دُونَ غَيْرِهِ

## S T O R Y.

They relate that AMUR-ool-Qufs, before his decease, delivered over his armour  
 and military weapons to the care of SUMUWWUL BINI ADREA. After his death, the

king of Kinduh sent an ambassador to SUMUWWUL, to solicit the arms of the deceased, but he refused, and said, I will not deliver up any part of what has been entrusted to me, to any but the lawful proprietor. The king repeated his demand, but he persisted in his refusal, swearing, by the Almighty God, I will not abuse the trust reposed in me, nor act treacherously to gratify the king. When the ambassador reported the determination of SUMUWWUL to the king, he marched against him with his army; but SUMUWWUL retreated into his fortress, and there secured himself. Then the king besieged it, and the son of SUMUWWUL happened to be out of the fort at the time, and the king seized him and made him prisoner, and carried him round the fortress, proclaiming to SUMUWWUL: I have taken your son captive, behold he is with me—then he shewed him to him, and said, if you will deliver to me the arms and weapons, I will restore to you your son; if not, I will slay him before your face; so choose which you like.—And SUMUWWUL said, do as you please. for I will not violate my faith and promise. Then the king put the son to death in the sight of his father. And the king was baffled in his attempts against the fortress, and obliged to raise the siege and retreat in disgrace; but SUMUWWUL bore his misfortune with patience, conscious of having performed his duty with integrity; and when the lawful heirs of AMUR-OOO-QUES arrived, he delivered to them the armour and weapons in his charge, preferring the observance of his promise and good faith, to the life of his own son; and the faith of SUMUWWUL became afterwards proverbial.

#### OF THE PREPOSITION,

رَبِّ

1. THE PREPOSITION رَبِّ denotes *paucity*, ( تَبْلِيلٌ ) and requires in construction an indefinite noun which it immediately governs, qualified by an adjective or epithet, and a verb in the past tense.

#### EXAMPLE.

رَبِّ رَجُلٍ كَرِيمٍ لَقِيتُهُ I visited a *few* liberal or generous men.

2. It sometimes precedes a ضَمِيرٌ مَبْهُمٌ or indeterminate pronoun, and in this case governs an indefinite noun as its تَبْيِيزٌ in the accusative or objective case.

## EXAMPLE.

رَبِّهِ رَجُلًا لَقِيْتُهُ I visited a few men.

## Annotation.

Neither the true character nor meaning of this word seems properly ascertained by Grammarians. By some it is considered a noun, by others a particle:—one will have it to signify *paucity*, another *abundance*, and for both opinions numerous examples are produced. Moola JAMEE, the celebrated Commentator on the Kafeen, says the word was originally formed to denote *paucity*, but the author of the Moognee-ool-Lubeeb, authority still higher, contends that its proper signification is *abundance*. From this ‘chaos of mingled purposes,’ how shall we extricate truth? The task would indeed be long and tedious, and provoke discussions unsuitable to the nature of this work, I shall therefore confine myself to a few observations on its practical application to the purposes of speech.

رَبِّهِ or رَبِّهَا in the following sentence from the Qooran, is adduced by the author of the Moognee-ool-Lubeeb, as an example of its use in the sense of تَكْثِيرٌ

رَبِّهَا يَوْمَ الْقِيَامَةِ كَفَرُوا الْوَكَاةُ الْمُسْلِمِينَ

Sale however has adopted the opinion of other Commentators, and renders it thus. “The time may come, when the unbelievers shall wish that they had been Moslems,”—instead of,—“the unbelievers shall frequently wish,” &c. In this he seems to have followed Maracci. “Aliquandò, desiderabunt, qui infideles fuerunt, ut fuissent Moslemi.” Who justifies this version by the following note. Particula رَبِّهَا significat tam التَّكْثِيرُ multiplicatam; quam التَّقْلِيلُ paucitatem. Potest itaque verti multoties, vel aliquandò, vel fortassè. Hoc autem desiderium erit, juxta Gelalem يَوْمَ الْقِيَامَةِ إِذَا عَايَنُوا أَحَالَهْمُ وَحَالَ الْمُسْلِمِينَ Die resurrectionis, quandò infideles videntur statum suum & statum fidelium.

In the following verse from أَخْرَاجُ, the word رَبِّ is undoubtedly used in the sense of تَقْلِيلٌ or *paucity*.

## Annotation.

رُبَّ مَوْلُودٍ وَلَيْسَ لَهُ أَبٌ      وَذِي وَلَدٍ لَمْ يَلِدْهُ أَبَوَانِ

"There are few Children to whom nature has denied a father, and few parents, who never themselves had parents."

The poet in the first hemistich is supposed to allude to Christ, and in the latter to Adam.

رُبَّ after the particle *قَدْ* is very often understood, also frequently after *وَأَوْ* and occasionally after *بَلْ*: of the two latter, the following examples will be sufficient.

وَأَبْيَضٌ يَسْتَسْقِي الْغِيَامُ بُوْجَهْ      ثِيَابُ لُؤْلِيَاءٍ مِصْبَةَ لَدَارِ أَمَلٍ

\* "There are few men from whose countenance the clouds can drink splendour, as they do from him who is, the protector of the orphan, and the support of the poor."

بَلْ بَلَدٌ قَدْ فِي صَعْدِهِ وَكَأَمِي

"There are few Cities containing men of exalted prowess and bravery."

When *كَافَّةً* or the prohibitive particle is affixed to رُبَّ it destroys its government, example, رُبَّهَا يَوْمَ الذِّبْنِ كَفَرُوا, as quoted above.

This particle assumes no less than sixteen various forms, the following eight however are those of most frequent occurrence.

رُبُّ	رُبِّ	رُبِّ	رُبِّ
رُبَّتْ	رُبَّتْ	رُبَّ	رُبَّ

It may be translated occasionally, *some, a few, many, frequently, often* &c. it occurs in both senses, namely *تَكْثِيرٌ* and *تَقْلِيلٌ* in the following extract.

حِكَايَةٌ

قِيلَ إِنَّ رَجُلًا مِنْ طَلَبَةِ الْعِلْمِ خَلَّ يَوْمًا عَلَى الْفَقِيهِ الْغَاضِلِ عَلَى

\* A verse of ABU-TALIB's in praise of MUHAMMAD.

بْنِ سَعِيدٍ الْكُؤُكْبَالِيِّ وَقَالَ لَهُ بَعْدَ أَنْ سَلَّمَ عَلَيْهِ وَجَلَسَ بَيْنَ يَدَيْهِ  
 أَفِدْ نَبِيَّ مِمَّا أَفَادَكَ اللَّهُ بِهِ فَقَالَ لَهُ الْفَقِيهُ هَاكَ مِنْهُ كَلِمَتَيْنِ نَافِعَتَيْنِ  
 وَهُمَا رُبَّ أَمْرٍ جَدَّ أَلَا نَسَانُ فِي طَلَبِهِ فَلَبَّا أَنْ رَكَعَهُ وَدَّ أَنْهُ لَمْ يَكُنْ  
 أَنْ رَكَعَهُ وَرُبَّ حِيلَةٍ أَنْفَعُ مِنْ تَبَيُّاتٍ فَحَفِظَهَا الرَّجُلُ ثُمَّ أَتَاهُ دَعَا لَهُ  
 وَدَّ هَبَ لِسَانِهِ

## S T O R Y.

A certain scholar called one day upon the learned lawyer ULIYU-BIN-SUEEDIN-ILKUO-KUBANEYU, and after having paid his respects and taken his seat, said—pray benefit me by some of that knowledge, with which God has benefited you. Attend then said the lawyer to the two following useful maxims. *First.* There are *many* things in the acquisition of which men exert themselves, which when they have acquired, they will wish they had never acquired. *Second.* There are *few* stratagems more advantageous than alliance.\* The man remembered the maxims, thanked him, and went about his business.

## OF THE PREPOSITION,

على

1. THE PREPOSITION عَلَى is used to denote *exaltation* or *elevation*, (استعلاء)

## EXAMPLES.

زَيْدٌ عَلَى السَّطْحِ Zued is *on* the house-top.

عَلَيْهِ دَيْنٌ He is in debt, (*or lit.*) *upon* him is debt.

\* The example is by no means a good one, for the sentence will bear a very different interpretation—as,—“there are *some* frauds better than friends;”—or, “artifice is occasionally better than alliance.”

2. It is occasionally synonymous with **بِأَمِّ**.

## EXAMPLE.

**مَرَرْتُ عَلَيْهِ** I passed *by* him.

## Annotation.

The true character of **عَلَى** as well as **رَبِّ** is imperfectly understood: although I believe at present, it is generally considered as a particle, yet the Grammarian **سَيِّدُوْرِي**, **SEEBUWEN**, and others of high authority, contend that it is a noun, and nothing else. I shall as usual wave the discussion as unimportant, and content myself with offering a few examples of its practical application.

1. It is sometimes synonymous with **مَعَ**.

## EXAMPLE.

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْأَخِرِ وَالْأَكْثَرِ وَالْأَكْثَرِ وَالْأَكْثَرِ وَالْأَكْثَرِ  
ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّائِكِينَ وَالسَّبِيلِ وَالسَّائِلِينَ

“It is not piety that you turn your faces during prayer, towards the East and the West, but piety is of him who believes in God and the last day, and the Angels and the book (i. e. the Qooran) and the Prophets, and who gives money for the love of God, to his kindred, and to orphans, and the poor, and to travellers\* and beggars, &c.” See Qooran. C. ii.

It must be observed however that the words **عَلَىٰ حَبِ** are capable of a different meaning, as remarked by some of the Commentators on the Qooran, who interpret them thus “*notwithstanding his love of that money,*” &c.

\* Lit.—The son of the road.



## Annotation.

It is sometimes synonymous with <sup>لَا</sup> , example from the Qooran.

لَتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

"That ye may glorify God for having directed you, and that ye may give thanks."

It is synonymous with <sup>مِنْ</sup>

وَيْلٌ لِلظَّالِمِينَ الَّذِينَ إِذَا اكْتُلُوا عَلَى النَّاسِ يَسْتَوْفُونَ

"Woe to unjust measurers, who when they receive by measurement, from the people demand the full &c. See Qooran. C. lxxxiii.

It is synonymous with <sup>بِأَنَّ</sup> as mentioned in the Text.

## EXAMPLE.

حَقِيقٌ عَلَىٰ أَن لَّا أَقُولُ عَلَى اللَّهِ إِلَّا الْحَقَّ

"It is just that I speak not of God, any thing but the truth." See Qooran. C. vii.

It is evident from the above examples, that the preposition <sup>عَلَىٰ</sup> is capable of a variety of uses, besides those recorded in the Commentary, and there are several others of less importance which I have purposely omitted. The senses however in which it is most frequently found, are included in the following Story:

## حكاية

قِيلَ إِنَّ الْكَسَائِيَّ رَضِيَ اللَّهُ عَلَيْهِ كَانَ جَالِسًا أَيْ يَوْمَ عَلَى دَارِهِ  
 أَنَّهُ سَمِعَ قَائِلًا يَقُولُ اإِغْلِبُوا أَيُّهَا النَّاسُ أَن جِهًا رِي هَذَا الَّذِي أَنَا  
 رَاكِبٌ عَلَيْهِ هُوَ الْكَسَائِيَّ <sup>Exclamation</sup> اَلتَّحْوِيَّ فَلْيُعْلِمِ اَلْحَاضِرُ اَلْغَائِبَ فَا مَتَدَّ

الْكِسَاءِيُّ غِيْظًا حِينَ سَمِعَ كَلَامَهُ وَخَرَجَ مِنَ الدَّارِ مُسْرِعًا لِيَنْظُرَ مَنْ الَّذِي  
 جَعَلَهُ حَبَارًا فَإِذَا هُوَ بِرَجُلٍ طَوِيلٍ الْقَامَةِ عَظِيمِ الْهَامَةِ قَدَنَا مِنْهُ وَقَالَ  
 لَهُ أَيُّهَا الشَّيْخُ عَلَيْكَ بِالْكِسَاءِيِّ أَنَّهُ آتٍ مَعِيَ فَكَيْفَ صَارَ حَيَوَانًا نَاهِيًا  
 قَالَ نَعَمْ إِنِّي دَعَوْتُ رَبِّي الْبَارِحَةَ أَنْ يَسْخَهُ حَبَارًا لِيَنْجُوَ عَمْرُوهُ مِنْ  
 ضَرْبِ زَيْدٍ فَإِنَّهُ السَّبَبُ فِي ذَلِكَ وَكُنْتُ مُضْطَجِعًا عَلَى فِرَاشِي ثُمَّ  
 إِنِّي نَزَلْتُ مِنْ عَلَى السَّرِيرِ لِأُغْلِقَ بَابَ الدَّارِ فَوَجَدْتُ هَذَا الْحَبَارَ  
 فِي الدِّهْلِيزِ فَعَلَيْتُ أَنَّ اللَّهَ قَدْ اسْتَجَابَ دُعَائِي وَجَعَلَهُ كَبَا تَرَى  
 فَصَحَّحَ الْكِسَاءِيُّ وَرَجَعَ إِلَى مَنْزِلِهِ وَهُوَ يُحَوِّقِلُ مِنْ كَلَامِهِ الدَّالَّ  
 عَلَى غَبَاوَتِهِ وَجَهْلِهِ

## S T O R Y.

It is related, that KISA'EE was sitting one day in his house, and heard some person call out in the street;—hear O ye people a wonder! the Ass upon which I am now riding is KISA'EE the Grammarian, let those that are absent be called that they may behold him. The Grammarian ran out in a rage, to discover who it was that had made an ass of him, and saw a tall fellow with a large head, to whom he went up and said;—pray Sir, how comes it, that KISA'EE whom we know to be a man, is turned into a brute? I will tell you says the man,—last night I offered up a

prayer to God for that purpose, in order to release 'UMR from the beating of ZUED,' and getting up sometime afterwards to shut the door, I found this very Ass at the threshold, I therefore naturally enough concluded, that my prayer was granted, and that God had transformed him as you see. KISAPPE laughed heartily at the *supposed* stupidity of the fellow, and returned to his house exclaiming.—“La huolu wu la qoowwutu illa billahi!”\*

## OF THE PREPOSITION,

كاف

1. THE PREPOSITION كاف, is used in the sense of تشبيه, or *Similitude*.

## EXAMPLE.

زُبْدٌ كَالْأَسَدِ Zued is like a Lion.

## Annotation.

The Grammarian Seebuwuch with several others believe this particle to be a noun, synonymous with the word مَثَل, and the reason adduced by them for this opinion is, that it occurs in this character in composition and is preceded by a preposition: Its nominal use however they say is restricted to poetry, but the author of the MOONNEE-ool-LUBEEN extends it to every sort of composition, and gives an instance of it in common conversation, —مررتُ بِكَالْأَسَدِ “I passed by him who is like a Lion.” Those who consider it a particle give the following reason, namely that it occurs as an expletive, which is never the case with a noun.

It has some other peculiar uses besides those mentioned by the Commentator.

\* حَوْلَةٌ or حَوْلَةٌ a verb in the third conjugation of increased Triliterals corresponding to the Quadriliteral radicals, possessing the peculiar power termed قَصْر or *abbreviating*—it signifies لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ “There is no power, and no strength but in God.”

R

2. It is sometimes *redundant*, (زيادة).

## EXAMPLE.

لَيْسَ كَمِثْلِهِ شَيْءٌ There is nothing *like* him, (i. e. GOD)

## Annotation.

1. It is used to denote مبادرة, viz. *mutual celerity*, or the instantaneous occurrence of two actions.

## EXAMPLE.

صَلِّ كَمَا يَدْخُلُ الْوَقْتُ "Pray as soon as the time comes."

It denotes *causation* and is synonymous with لام.

## EXAMPLES.

كَمَا أَنَّهُ لَا يَعْلَمُ فَتَجَاوَزَ اللَّهُ عَنْهُ } "For he did not know better therefore God pardoned him." (i. e. *Because of his ignorance.*) Here it is found with the ما كاف, or prohibitive particle.

وَأَذْكُرْهُ كَمَا هَدَيْتَكُمْ } "And remember him for directing you in the right path." It is here used with the ما مصدرية, or infinitive part.

Some Grammarians however believe that the particle is never found in this sense, but when joined with the ما كاف, or ما مصدرية, but the author of the Moognee offers the following example from the Qooran, to prove the contrary. وَيَكَاذِبُونَ لَا يَفْلَحُ الْكَافِرُونَ "And therefore certainly the unbelievers shall not prosper." It is not easy to translate the وَى or particle of astonishment in the above example; without losing the peculiar force of the particle كاف—Mara'ci renders it—"Papè! certè non prosperabuntur infideles." Sale—"Aha! the unbelievers shall not prosper."

It is used in the sense of على, in answer to the question كَيْفَ هَلْكُمْ "How are you?" Ans. على خير i. e. "in health." Several of the above uses are illustrated in the following Story.

## حِكَايَةُ

حِكْمِي إِنَّ بَعْضَ الْأَدْبَاءِ كَانَ جَالِسًا أَيْ يَوْمٍ عَلَى دَكَّةٍ بَابَهُ فَهَرَّتْ بِهِ  
 امْرَأَةٌ كَأَنَّهَا الْبَدْرُ رَجَبًا لَا فَرْمَ مَا هَا بَعَيْنُهُ وَقَالَ مُخَاطِبًا لَهَا أَيُّهَا الْدُرَّةُ  
 الْيَتِيمَةُ الَّتِي لَيْسَ كَهَيْئَتِهَا جَهِيلَةٌ فِي نِسَاءِ الْعَالَمِينَ تَغِي سَاعَةً لِأُبْدِي  
 لَكَ مَا سَمَحَ الْآنَ بِمُخَاطَبِي فَوَقَعْتَ وَهِيَ تَضْحَكُ عَنْ كَالْبَرْدِ الْمُنْهَمِ فَقَالَ  
 لَهَا أَنْ قَلْبِي مَا يَدُّ إِلَيْكَ وَقَدْ خَطَرَ بِنَا إِلَى بَيْتٍ مِنَ الشَّعْرِ وَهُوَ  
 \* زَوْدٌ يَنَامُ مِنْ حُسْنِ وَجْهِكَ مَا دَامَ فَحُسْنُ الْوُجُوهِ حَالٌ يَحُولُ \*  
 فَاجَابَتْهَا نَتَّكَخِيرٌ وَعَافِيَةٌ وَالْوَصَالُ كَابْنٌ فَلَا تَعْجَلْ ثُمَّ أَنْهَاكَ هَبَّتْ لِحْشَانِهَا  
 وَلَمْ تَعُدْ إِلَيْهِ فَهَرَضَ الرَّجُلُ لِفِرَاقِهَا وَبَقِيَ فِي قَلْبِهِ عَظِيمٌ إِلَى أَنْ قَضَى نَجْمَهُ

## S T O R Y.

A man of learning was sitting one day at the door of his house, and observed a damsel passing by whose extreme beauty attracted his notice. He called out to her and said,—O incomparable pearl, surpassing in beauty all the women of this world, pray stop for a moment, that I may make known to you something that has come into my mind. The damsel upon this turned round, displaying her pearly teeth in a smile, when he addressed her and said. Truly my heart inclines towards you, and dictates the following verse.

Be bounteous of thy charms for beauty's power,  
 Boasts but a short and transitory hour.

She answered—How do you do, good Sir?—Here I am—why make any delay? and so saying she walked off and never returned. The poor man sickened in consequence of her absence, and continued till the hour of his death in the utmost grief and anxiety.

### OF THE PREPOSITIONS,

مِنْذُ and مِنْذُ

1. THE PREPOSITIONS مِنْذُ and مِنْذُ are used to denote the commencement of an action with reference to *past* time.

#### EXAMPLE.

ما رأيتُهُ مِنْذُ يَوْمِ الْجُمُعَةِ وَمِنْذُ { "I did not see him *since* Friday," in other words,

ابتداءً عدم رؤيتي إياه كان يوم الجمعة

"The beginning of my not seeing him was Friday."

#### Annotation.

In the explication of these particles, or rather particle. (for they are but different forms of the same word,) Grammarians are very diffuse. They are compounded as some imagine of مِنْ and ذُو, or of مِنْ and ذُو. مِنْذُ agreeably to the authority of AKFUSH is peculiar to the people of HAJAZ, and مِنْذُ to the tribe of TUMEM. By the tribe of SOOLYMEZ, they are pronounced مِنْذُ and مِنْذُ. The grammatical character also, of مِنْذُ or مِنْذُ has given rise to much controversy; some contending that it is at all times a noun, others that it is at all times a particle; the author of the Moognee however seems inclined to favor the latter doctrine.

#### AS A PARTICLE.

As a particle it is employed in three different senses.

1. With reference to the *past* time, it is synonymous with مِنْ, as exemplified in the Text:

2. They sometimes denote the whole time.

EXAMPLE.

ما رأيتُهُ مُذْ أَوْ مُنْذُ يَوْمَيْنِ { I have not seen him these two days, in other words,

جميعُ مدّةِ انقطاعِ رؤيتي إياه يومان

"The whole period of my not seeing him was two days."

Annotation.

2. When the *present* time is intended, it is equivalent to **فِي**.

EXAMPLE.

مَا لَقَيْتُهُ مُذْ يَوْمٍ أَوْ مُنْذُ يَوْمٍ أَوْ شَهْرٍ نَافِلٍ أَوْ عَامٍ مَنِي

"I have not met him this day, or this month, or this year."

3. When a specific or determined period of time is intended it is synonymous with **مِنْ** and **إِذَا**.

EXAMPLE.

مَا رَأَيْتُهُ مُذْ يَوْمٍ أَوْ مُنْذُ ثَلَاثَةِ أَيَّامٍ أَوْ خَمْسَةِ أَيَّامٍ

"I have not seen him these three days, or these five days."

AS A NOUN.

**مِنْ** and **مُنْذُ** considered as nouns, belong to that class of words termed **أَسْمَاءُ أَزْوَاجٍ** or nouns of *time* and *place*, and as such have a twofold signification, that is, they sometimes denote the *commencement* of time, and sometimes the *whole* of the period specified. In the *first* capacity, they are invariably followed by a definite noun in the singular number, significant of time, forming the answer to the question متى متى *when?* *Es.* متى رأيتُهُ *Ans.* "When did you see him?" *Ans.*





حَالٍ وَهَاهُو قَدْ تَمَّ وَاللَّيْلَةُ الْهَلَالُ فَقَالَ لَهَا نَعَمْ يَا نُورَ عَيْنِي أَنْ كَلَامَكَ  
 حَقٌّ وَكَانَتْ النَّيَّةُ عَلَى مَا قُلْتَ لَكَ مُنْذُ يَوْمٍ سَفَرِي <sup>A Noua</sup> فَحِينَ مَضَيْتُ لِي ذَلِكَ  
 الْمَهْمُ اسْتَعْلَ خَاطِرِي بِمَا لَا بُدَّ مِنْ إِسْعَافِهِ فَتَسَيَّيْتُ مَا وَعَدْتُكَ بِهِ وَمَا  
 ذَكَرْتَهُ مُنْذُ شَهْرٍ نَاهَذَا إِلَّا الْآنَ فَانْشَدَتْ الْمَرْأَةُ عِنْدَ ذَلِكَ شِعْرًا  
 اتَّخَسَى مِنْ آدَابِ الْوَجْدِ قَلْبَهُ وَالْبَسَ جِسْمَهُ شَجْوًا وَكُرْبَةً  
 وَصَادَفَ مِنْ هَوَاكَ التَّذْبِرَ تَبَارِكًا طَارَتْ مِنْهُ لُبَّةُ  
 هَجْرَتِكَ أَيُّهَا الْكُوفِيُّ هَجْرًا طَوِيلًا تَضْحَلُّ بِهِ الْحَبَّةُ  
 ثُمَّ إِنَّهَا ضَرَبَتْ نَفْسَهَا بِسِكِّينٍ كَانَ فِي يَدِهَا فَهَاتَتْ

## S T O R Y.

A certain man had occasion once to be absent for sometime from his wife, who loved him with the most excessive tenderness and affection; on his return she said to him;—My dear you are certainly a promise-breaker, for I have not received a line from you since your departure, although you promised to write to me regularly, and ‘correspondence they say is half an interview.’ Now, I have heard nothing of you during the whole month, and you promised to return in fifteen days: the month you see is finished; this is the night of the new moon.

My soul, said he, you say right.—My intention was certainly to do so, on the day of my departure, but when I set out, my mind was so occupied, with the various

concerns of the journey that I entirely forgot my promise till this instant. On hearing this she repeated the following verses.

*PARAPHRASE.*

Hast thou forgotten her whose faithful breast,  
 With fiercest flames by love enkindled, burns;  
 Who veil'd in Sorrow's cold and gloomy vest,  
 Affection scorn'd and unrequited, mourns?  
 Whose Passion wakes the wildness of despair,  
 And mad, accelerates the hand of fate:  
 Farewell—Eternity relieves my care;  
 Death breaks affection's bonds, and ends thy hate.

She then stabbed herself with a knife she had in her hand, and died on the spot!

*OF THE PREPOSITION,*

حتى

1. THE PREPOSITION حتى is used to denote the bound or termination of interval, as applicable to *time* and *place*.

*EXAMPLES.*

نبتُ البارحة حتى الصُّباح I slept last night *till* the morning.

سرتُ البلد حتى السوق { I perambulated the town *as far as* the market-  
 place.

*Annotation.*

This word is considered by all the Arabian Grammarians as a particle, and in this capacity has three distinct offices: these, as of little importance, I shall not here comment on, but content myself with a few observations on its practical application.

2. It is used in the sense of *concomitance*, or *companionship*.

## EXAMPLE.

قرأتُ وِردِي حَتَّى الدَّعَاءِ { I read my portion of the liturgy, *along with*  
the prayer.

3. It has sometimes an *inclusive* signification.

## EXAMPLE.

أَكَلْتُ السَّبَكَةَ حَتَّى رَأْسِهَا I ate the fish *even to* the head, i. e. head and all.

## Annotation.

1. It is used in the sense of تعليل or *causation* and in this sense is synonymous with كَسَى

## EXAMPLE FROM THE QOORAN.

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَن مِّنْ عِندِ رُسُلِ اللَّهِ حَتَّىٰ يُنْفِقُوا

- “These are the men, who say, do not bestow any thing, on those who are with the apostles of God, *that* they may be obliged to separate from him.”

- 2 It is sometimes, though rarely, found synonymous with لَا as exemplified in the following verse.

شعر

لَيْسَ الْإِعْطَاءُ مِنَ الْفُضُولِ سَهَابًا  
حَتَّىٰ تَجُودَ وَمَا لَدَيْكَ قَلِيلٌ

- “There is no liberality in the gifts of the prodigal, but there is in you, who possessing but little, will yet part with it.”

3. حَتَّىٰ occurs as a conjunctive particle synonymous with وَ, and as such requires to be followed by a noun apparent or expressed.

## EXAMPLE.

صَرَبْتُ الْقَوْمَ حَتَّىٰ زَيْدًا

- “I beat the tribe and Zued also.”

T

4. It invariably governs a noun apparent or expressed, (اسم ظاهر) in opposition to the preposition إِلَى for we cannot say حَتَّى, though we do إِلَيْهِ "to him."

#### Annotation.

4. When the word preceding حَتَّى is governed by a preposition, the preposition must be repeated with the word which follows it.

#### EXAMPLE.

مَرَرْتُ بِالْقَوْمِ حَتَّى بَزَيْدٍ

5. حَتَّى resembles إِلَى in many respects, but can never be substituted for it in a sentence as the correlate of مِنْ. It occurs in several of the above capacities in the following dialogue.

#### جَكَايَةُ

قِيلَ إِنَّ بَعْضَ الْفُقَهَاءِ رَأَى ابْلِيسَ لَيْلَةً فِي مَنْامِهِ فَقَالَ لَهُ أَيُّهَا اللَّعِينُ  
حَتَّى <sup>Govt. expressed.</sup> مَتَى تَلْعَبُ مَكَابِدُكَ بَعْتُوْلِ النَّاسِ قَالَ لَهُ حَتَّى <sup>Govt. understood.</sup> يَوْمِ الْقَارِعَةِ  
 وَقَدْ زَيَّيْتُ لَهُمُ الْقَبَائِحَ حَتَّى <sup>Inceptive.</sup> إِنَّهُمْ أَعْرَضُوا عَنِ الرَّشَادِ فَقَالَ لَهُ الْفَقِيهُ  
 مَا قَوْلُكَ فِي الْفُقَهَاءِ أَيْدٍ خُلُونِ الْجَنَّةَ بِغَيْرِ حِسَابٍ قَالَ كَلَّا بَلْ يُسْقَوْنَ  
 مِنْ مَاءٍ صَدِيدٍ حَتَّى <sup>Conjunctive.</sup> يَذُوقُونَ عَذَابَ جَهَنَّمَ يَوْمَ الْمَأْبِ ثُمَّ بَصُقَ فِي وَجْهِهِ  
 فَصَاحَ الْفَقِيهُ وَأَنْتَبَهَ مَرْعُوبًا

## S T O R Y.

It is related that a certain Theologian saw the Devil one night in his sleep, and said to him, O accursed, how long will you continue to exercise your wiles on the understandings of mankind? Till the day of judgment, replied Satan, and I have so artfully arranged my plots as to secure success in all my schemes against them. But what is your opinion said the other with regard to Theologians, do you think they will be admitted into heaven unexamined? No, no, said the Devil, by no means, on the contrary, they shall be given to drink of purulent matter,\* and shall taste the bitterness of the damned, after this life. He then spit in his face, and the divine roaring out, awoke in a fright.

## OF THE PREPOSITION,

واو

1. THE PREPOSITION واو, is used in swearing, (قَسَمَ) but is restricted in its application to a noun apparent or expressed.

## EXAMPLE.

والله لا أشربن الخمر By God, I will never drink wine.

## Annotation.

The Grammarians of Koofuh believe that واو is occasionally synonymous with رَبِّ, as in the example adduced by the Commentator in the text; but the author of the Moognee, asserts that in all such cases it is invariably a conjunctive particle, and that the government of the word immediately following it is occasioned by رَبِّ understood. The preposition واو like بِا is properly a particle of swearing, the latter however may or may not at discre.

\* مار صد يد Aqua purulenta, potus inferni, vide Will. in voce. The expression alludes to a passage in the 14th Chapter of the Qooran, thus rendered by Sale—"Hell lieth unseen before him, and he shall have filthy water given him to drink"—This filthy water, is supposed to issue from the bodies of the damned.

2. It is occasionally synonymous with رَبِّ

## EXAMPLE.

وعالم يعبد بعليه } Few of the learned act in conformity to  
i. e. } their learning.  
رَبِّ عالم يعبد بعليه

## Annotation.

tion, assume a verb of swearing before it, which is not the case with **وَأَوْ** which invariably commences a sentence, we cannot therefore say as we do with **بِأَنَّ** **لَا أَقْسَمْتُ يَا أَقْسَمُ وَاللَّهِ** "I swore or swear, &c."

The particle **بِأَنَّ** is used indifferently in interrogative, imperative, and indicative, senses, but **وَأَوْ** is restricted to the latter form of expression; we cannot therefore agreeably to the authority of the grammarian Ruzze say **وَاللَّهِ أَخْبِرْنِي يَا لَا تُخْبِرْنِي**, which does not require translation. It occurs in the following Story.

## حِكَايَةُ

قَالَ بَعْضُ الْعِبَادِ مَرَّ بِي إِبْلِيسُ ذَاتَ يَوْمٍ وَأَنَابَ صَوْمَعَتِي فَقَالَ مُخَاطِبًا  
لِي وَاللَّهِ إِنِّي كُنتُمْ ضَالُّونَ عَنِ السَّبِيلِ تَرَكْتُمْ الذَّاتِ الدُّنْيَوِيَّةَ لِتَحْصِيلِ  
النَّفَاسِ الْآخِرِ وَبِئْسَ وَبِئْسَ مَا تَعْلَمُونَ أَنِّي أَصْعَقْتُمْ أَيَّامَ أَعْمَارِكُمْ فِيهَا اللَّهُ  
مُسْتَعْنٍ عَنْهُ وَمَا بَعْدَهَا إِلَّا التُّرَابُ تَاللَّهِ لَا كَيْدَ نَكْمُ تَرَبِّ الْكَعْبَةِ لِأُضِلَّكُمْ  
ثُمَّ غَابَ عَنِّي نَظَرِي وَلَمْ أَرَ فَنَعُوذُ بِاللَّهِ مِنْهُ

## S T O R Y.

The Devil, says a certain Devotee, appeared before me one day in my cell, and accosting me said, by God, you have strayed from the true path, having rejected the enjoyments of this life, for those of an (*uncertain*) futurity, and do not seem to know that you are squandering away your time in the performance of that of which God is altogether independant, for after this life you are nothing but clay—By God I will certainly deceive you.—By the Lord of the sacred Temple, I will most undoubtedly lead you astray. He then vanished from my sight, and I saw no more of him.—O Lord protect us from him!

## OF THE PREPOSITION.

تَا

1. THE PREPOSITION تَا is used as a particle of swearing, restricted however in its application to the name of the Almighty God.

## EXAMPLE.

تَا لِلّٰهِ لَا ضَرْبَ بْنَ زَيْدًا By God I will certainly beat Zued.

2. It must be remembered, that the قَسَم or oath, invariably requires, what is termed in grammar the جَوَابُ الْقَسَم or fact asserted by the oath; if this

## Annotation.

The author of the ذُو Zoo, (a well known Commentary on the مِصْبَاح MISBAH) believes that the particle تَا, as used in forms of adjuring or obtesting, is exclusively appropriated to the word اللّٰهُ, and the language of the text seems to favor this opinion; but the author of the Moognee, whose authority on all grammatical questions may be considered decisive, admits of no such restriction in its application, and says it may be prefixed not only to the word اللّٰهُ, but also to the various epithets or attributes of God, as تَرْبِ الْكَعْبَةِ, تَرْبِ الْوَحْدَانِ, &c.

should happen to be a nominal sentence, (جُبَلَةٌ اَسْبِيَّةٌ) in a *confirmed* sense, (مثبتة) it must be invariably preceded by **اِنَّ**, or the prepositive or inchoative particle **لَا**. \*

## EXAMPLE.

والله ان زيدا قائمٌ } By God Zued is *certainly* standing.  
والله لزيد قائمٌ }

3. If the جواب القسم be a *negative* sentence, (منفية) it must be preceded by one of the three following particles, viz. **اِنَّ**, **لَا**, **مَا**.

## EXAMPLES.

والله ما زيد قائمٌ By God Zued is *not* standing.  
والله لا زيد في الدار ولا عمرو By God Zued is *not* in the house, nor Umar.  
والله ان زيد قائمٌ By God Zued is *not* standing.

## Annotation.

The Arabian Grammarians consider **واو** as the substitute of **ها**, and **تار** again as the substitute of **واو**, as **تَوَاتٌ** for **وَرَاثٌ** *heirdom*; — **تَجَا** for **وَجَا** *front, opposition, &c.* so that agreeably to this theory the original particle of swearing is **ها**, of which **واو** is a mere derivative or labial variation, and **تار** a substitute for **واو**, though the reason for such a change does not appear very obvious.

The particles of swearing are **ها**, **واو**, **تار**, **لام**, and **مي**, but the three first are of most frequent occurrence. **لام**, like **تار**, is said to be the substitute of **واو** and is never found prefixed to any word but **لِلّٰهِ**; **مي** is almost invariably prefixed to **رَبِّي** 'my Lord,' as **مِنْ رَبِّي** *by my Lord*, but is occasionally though very rarely found also with **اللّٰهِ**.

\* The same as the **لَا** تَكِيدُ or particle of *corroboration*.



4. But if it be a *verbal* sentence, (جُبَلَةٌ فَعْلِيَّةٌ) in a *confirmed* sense, it will be preceded by both *لَا* and *قَدْ*, or by *لَا* alone.

## EXAMPLES.

وَاللّٰهُ لَقَدْ قَامَ زَيْدٌ By God Zued most certainly stood.

وَاللّٰهُ لَا فَعَلَنْ كَذَا By God I will certainly do so.

5. If the sentence be *negative*, (مَنْفِيَّةٌ) and the verb in the *past* time, it will be preceded by the particle *مَا*.

## EXAMPLE.

وَاللّٰهُ مَا قَامَ زَيْدٌ By God Zued did *not* stand.

6. But should the verb be in the *arist* tense, it will require one of the three following particles, namely, *لَنْ*, *لَا*, *مَا*.

## EXAMPLES.

وَاللّٰهُ مَا أَفْعَلَنْ كَذَا  
وَاللّٰهُ لَا أَفْعَلَنْ كَذَا  
وَاللّٰهُ لَنْ أَفْعَلْ كَذَا } By God I will certainly *not* do so.

## Annotation.

مِنْ as a particle of swearing occurs under five various forms, viz. *مِنْ*, *مِنْ*, *مِنْ*, *مِنْ*, *مِنْ*. Of these the two first are prefixed to the words *رَبِّي* and occasionally to *اللّٰهُ*, the other three to *اللّٰهُ* alone.

The Grammarian *SEBUDUZH*, is of opinion that *مِنْ* or *مِنْ* is an original particle of swearing synonymous with *بِأَل*, but others imagine that *مِنْ* is an abbreviation, or contraction of *يَمِين* an oath; and that *مِنْ* is immediately derived from *أَيْمَان* the plural of *يَمِين*, or according to others, from *يَمِين* happiness, felicity.

7. The **جَوَابُ الْقَسَمِ** is rejected whenever the sentence preceding the **قَسَم** happens to be of a similar nature, to that which should constitute the **جَوَاب**.

## EXAMPLE.

**وَاللَّهِ إِنَّ زَيْدًا عَالِمٌ** Zued by God, is learned. i. e. **زَيْدٌ عَالِمٌ وَاللَّهِ**

8. It is also rejected when the **قَسَم** happens to intervene between the two members of a sentence.\*

## EXAMPLE.

**زَيْدٌ وَاللَّهِ عَالِمٌ** Zued by God is learned.

## Annotation.

The letter **Meem** (م) with the vowel point *Kurr*, is supposed to be a contraction of **مِنْ**, and with the *Zummu* of **مِن**; or the first of **يَمِين**, the second **أَيْمَن**, both these derivations however are rejected by other grammarians who consider them from their homogeneity or labial affinity, as mere substitutes for **وَادٍ**.

The word **أَيْمَن** occurs under seven various forms, viz. **أَيْمَن**, **أَيْمَن**, **أَيْمَن**, **أَيْمَن**, **أَيْمَن**, **أَيْمَن**, **أَيْمَن**. † of these, the two first are appropriated to the words **اللَّهِ**, as **اللَّهِ**, and **كعبة**, the temple, as **أَيْمَنُ الْكعبة**—the other four are restricted to **اللَّهِ**.

Besides the above particles there are some nouns, such as **عُمْر** life, age, &c. **دَوْر** duration, continuation; **مَصْحَف** the book, i. e. *Qooran*; **كعبة** the temple; **يَمِين** an oath; and **أَيْمَن** happiness, or the pl. of **يَمِين**, an oath, which are used in solemn forms of swearing.

The particle **تَا** has already been illustrated in page 72, which see.

\* i. e. between the subject and predicate.

† These contractions are not more remarkable than *EcASTOR* and *EdPoll* in Latin, for *per ædem Castoris*; *per ædem Pollucis*, the latter of which agreeably to Vossius is composed of three words: namely *me* or *e* a particle of swearing and *den* *Pollux*.

## OF THE PREPOSITIONS.

عَدَا and خَلَا , حَاشَا .

1. THE PREPOSITIONS, حَاشَا , خَلَا and عَدَا , are used in the sense of *exclusion* or *exception*, (استثناء).

## EXAMPLE.

جَاءَنِي الْقَوْمُ حَاشَا زَيْدٍ } The tribe came to me (all) *except* Zued.  
و خَلَا زَيْدٍ وَ عَدَا زَيْدٍ }

## Annotation.

The prepositions حَاشَا , خَلَا and عَدَا considered either as verbs or particles, are every where used to denote the same idea, namely *exclusion*, or *exception*. As prepositions they govern the noun in the aorist, and as verbs in the accusative or objective case. SEEBUWUH indeed with most of the Busruh Grammarians deny the verbal character of حَاشَا , and contend that it is invariably an exceptive particle, while the grammarians حَرْبِي HURUBEE, مَارُونِي MARUNEE, مَبْرَدُ MOO-BURRUD, زُجَّاجُ ZUJJAJ, أَخْفَشُ UKHFUSH, فَرَّاءُ FURRAA, أَبُو-ؤُمَرَ ABOO-UMR, شَيْبَانِي SHEE-SANEE and others, concede the point, but consider it as indeclinable. This however is contradicted by the author of the Mooghnee, who proves it to be regularly inflected like other verbs, as حَاشَيْ , حَاشَيْتُ , حَاشِي , &c. The aorist tense حَاشِي occurs in the following verse:

وَلَا أَرِي فَعَلًا فِي النَّاسِ يَشْبَهُهُ

وَلَا أَحَاشِي مِنْ الْأَقْوَامِ مَنْ أَحَدٍ

I perceive none among the people,

Nor do I distinguish any in the tribe equal to him in action.

It is difficult to assign any determinate signification to the word فَعَل in the above verse, though there can be little doubt that some specific sense is intended. It may perhaps be worth

X

2. Some grammarians are of opinion that the above particles occur occasionally as verbs, and in this character they govern the noun immediately following them in the accusative or objective case, the agent being an inherent or concealed pronoun.

## EXAMPLE.

جَاءَ نَبِيَّ الْقَوْمِ حَاشَا زَيْدًا  
وَحَلَا زَيْدًا وَعَدَا زَيْدًا } The tribe came to me (all) *except* Zued.

## Annotation.

remarking that it occurs once in the Qooran in a sense apparently equally absolute, which the expositors have thought necessary to comment on.—The passage is as follows :

خَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوْءَ فِي غِيَا بِهَ الْجَبِّ يَلْقَاهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ٥

Which SALE has translated thus,—“one of them spoke and said, slay not JOSEPH, but throw him to the bottom of the well, and some travellers will take him up *if you do this*.” In which he appears to have followed MARACCI, as indeed he very frequently does, who renders the phrase *إِنْ كُنْتُمْ فَاعِلِينَ* “*si fueritis hoc facientes*,” The Commentators on the Qooran, aware of the general sense of the term, have accordingly proposed various interpretations, the most approved of which seems to be that of HOOSSEN KASHUFEE—who says the word *فَاعِلِينَ* in the above passage must be rendered, *acting with prudence and deliberation*, the sense will then be—“Do not slay JOSEPH, for by that you will draw upon yourselves disgrace and reproach; but *if you act with prudence and deliberation*, cast him into a pit by the road side, where he may be discovered and taken out by travellers.”

حَاشَا written also حَاشَ and حَشَا, \* assumes in its verbal character a two-fold signification.  
1. *تَنْزِيهٌ* averting or abstaining from. 2. *سِتْنَانٌ* exclusion, or exception.

\* It is seldom found in this form.

3. When two of the above particles, namely *خَلَا* and *عَدَا*, are preceded by *مَا*, or whenever they happen to commence a sentence, they invariably assume a verbal character.

## EXAMPLES.

$\left. \begin{array}{l} \text{مَا خَلَا زَيْدًا} \\ \text{مَا عَدَا زَيْدًا} \end{array} \right\} \text{Except, or without Zued.*}$

## Annotation.

In the first sense it occurs in the following passage in the Qooran, *وَقُلْنَا حَاشَ لِلَّهِ مَا هَذَا بَشَرًا* † which MAADACC renders,—“Proh deum, non est hic homo!” And SALE copying, or rather translating the Latin,—“O God, this is not a mortal!” The phrase *حَاشَ لِلَّهِ* means properly “God avert,” *AVERTAT DEUS*, hence the common expression *حَاشَا لَكَ* or *حَاشَاكَ* *absit a te*, in some respects resembling the Latin salutation *Salvus sis*. In its second or *exceptive* signification it is Synonymous with *حَاشَيْتُهُ* and *أَسْتَنْثَيْتُهُ*, *I excepted, or rejected him*.—In this two-fold capacity of *salutation* and *exception* it resembles the English *save*, in the equivoque of CHAUSER’s Sompnoir against the FRIAR. ‡

“God *save* you all, *save* this cursed FRIAR.”

The author of the Mooghnee however on the authority of *ابن مسعود* ISNO MUSOOD, (one of the seven readers of the Qooran) reads the sentence *حَاشَا لِلَّهِ*, with the *tunwren*, and asserts that *حَاشَا* is here a noun in the objective case, the verb *حَاشَيْتُ* being understood, as *حَاشَيْتُ* equivalent to *نَزَهْتُ كُنْزِيهَا لِلَّهِ*.

\* The sentence if complete would be *جَاءَنِي الْقَوْمُ مَا خَلَا زَيْدًا* all the tribe came to me with the exception of Zued. *خَلَا* used intransitively means *deserted, empty*, as in the 3d. MUQAM of HURZERRE, *خَلَّتِ الْهَرَاطُ*, “the stalls were empty,” and hence *خَال* a *desert*, &c. The infinitive *عَدَا* signifies literally *transition, or passage*, hence *عَدَوِي*, and *عَدَا* *sin, transgression*, retaining in Arabic the same relation to the primitive sense as the English term.

† The exclamation of the women when introduced by ZULZEHA to JOSEPH.

‡ See diversions of Purley, Vol. 1.

خَلَا الْبَيْتُ زَيْدًا    The house freed itself of Zued.\*

عَدَا الْقَوْمُ زَيْدًا    The tribe *excluded*, or *excepted* Zued.

### Annotation.

حَاشَا When preceded by the negative particle مَا is always a verb, as in the following example:

أَسَامَةُ أَحَبُّ إِلَيَّ مَا حَاشَا فَاطِمَةَ

"OOSAMU is most beloved by me, but not to the exclusion of FATIMU."

The prepositions خَلَا and عَدَا, are in every respect Synonymous with حَاشَا except that they are never found in the sense of تَنْزِيه. They correspond with the word *save*, *except*, *unless*, *besides*, &c. and their derivation is altogether as obvious as the English prepositions: whatever grammatical character therefore they may at present assume, it is obvious they cannot be considered in the light of original particles; they all occur in the following Story.

A verb.

حُكِيَ أَنَّ الرَّشِيدَ قَالَ يَوْمًا لِأَصْحَابِهِ لَقَدْ اسْتَعْبَلْتُ الْمُسْكِرَاتِ مَا خَلَا

A verb.

النَّبِيذَ وَالْأَفْيُونَ لَعَدِمَ النَّفْعَ مِنْهُمْ بِأَوْدُنِ أَنْوَاعِ الْحُلُوءِ مَا عَدَا

A preposition.

الْخَبِيصَ لِأَنَّهُ ثَقِيلٌ عَلَى الْمِعْدَةِ بَطِيءٌ الْهَضْمِ وَلَبِستُ الْمَلَابِسَ الْفَاحِشَةَ خَلَا

A preposition.

السَّوَادَ لِأَنَّهُ مُكْرُوهٌ وَأَحْسَنْتُ إِلَى الْكَابِرِ وَالْأَصَاغِرِ حَاشَى الْبَرَامِكَةِ

وَكَانَ مِنْ شَأْنِهِمْ مَا كَانَ فَيَنْبَغِي لِكُلِّ امْرَأَةٍ أَنْ يَخْتَارَ لِنَفْسِهِ أَحَاسِنَ

الْأَشْيَاءِ وَيَتَجَنَّبَ مَا يَرَاهُ ضَارًّا لَهُ لِيَعِيشَ عَيْشًا رَغِيدًا

\* A figurative mode of expression, and means simply, *Zued is not in the house.*

## S T O R Y.

The Calif HAROON RUSHEED, said once to his companions,—I have drank of every thing intoxicating except the juice of the grape and the poppy,\* in consequence of not finding any advantages from them; and I have indulged my taste in every sort of confectionary except that termed *Khubees*,† for I found it oppress the stomach and slow of digestion; and I dressed in every sort of costly garments except black, for that *colour* is odious; and I favoured and patronized all classes of the people both high and low except that of the Barmecides, who are no better than they should be. It becomes every one therefore to make a

\* i. e. wine and opium.

† *خبص* from *خبص* he mingled, or mixed up together, a sort of confectionary or sweetmeat, made of dates, honey, and other ingredients, and with the fem. *خبصة* is used absolutely to denote the elegancies and luxuries of life, as in the following verse from the HUREEREN, in which ABOO ZUEN, commences his apology to HARIS, for having fraudulently assumed the character of a religious itinerant.

شعر  
لَبَسْتُ الْخَبِيصَةَ ابْغِي الْخَبِيصَةَ      وَأَنْشُدْتُ شَعْرِي فِي الْخَبِيصَةِ  
وَصَيَّرْتُ وَاعِظِي أَحِبُّوهُ لَكَ      أَرْبَعُ الْقَبِيصِ بِهَا وَالْقَبِيصَةُ

## V E R S E.

"I put on the garment of devotion, with the hope of bettering my condition,  
And baited my hook for every fish:  
I made religious admonition a net,  
The better thereby to entangle every kind of prey."

The Arabic word *قميص* *qumees* a tunic, *χιτων*, is found with little variation in several languages; thus in French, *chemise*; Italian, *camiscia*; Spanish and Portuguese, *camisa*; Hindoo *kumeez*, and Bengalee *kamiz*. Like its Synonymes in English and Latin, namely *shift*, and *prætexta*, it seems to have an equivocal meaning, and was a dress peculiar to Arabian devotees.

[I made religious admonition a net.] This will remind the reader of a similar metaphorical expression in the new Testament (See Math. Chap. 4. v. 19. and Mark Chap. 1. and v. 17.)  
*καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων*, and I will make you *fishers of men*.

judicious selection of the objects of enjoyment, that he may lead a life of unmixed pleasure.

### CONCLUDING REMARKS ON THE PREPOSITIONS.

The preceding view of the Arabic prepositions, will be found to contain almost every thing essentially useful. The Annotations are intended to convey a more precise and accurate notion of their extensive force, and the Stories and Extracts will illustrate their practical application to the purposes of speech. Minute discussions on their origin and grammatical character, I have purposely omitted, not that I consider such discussions, as either useless or uninteresting, but that I am disposed to believe they are unsuitable to the nature of the present work. Theoretical disquisitions are good in their proper place, but they are not in their proper place in an elementary treatise, which should aim rather at the illustration of specific rules, than the discovery or examination of abstract principles.

### SYNOPSIS OF THE ARABIC PREPOSITIONS.

بِ	Corresponding occasionally to	By, with, for, because, on account of, in.
مِنْ	_____	From, some, namely, to wit, of, on, by reason of, than, against.
مِنْ	_____	From, off, out of, from out, for, on, above, over, through, by.
إِلَى	_____	To, till, along with, including, from, in.
فِي	_____	In, on.
لِ	_____	For, belongs to, that, by, follows.
بَعْضُ	_____	Few, many, some, frequently.
عَلَى	_____	On, upon, by, above, over, along with, for, from, of.
كَ	_____	Like, as, as soon as, because of, for.
مِنْذُ and مُنْذُ	_____	Since, from, in.
حَتَّى	_____	Till, as far as, to, along with, even to, that, but, and.
بِأَبَر	_____	By, few.
تَارَ	_____	By.
عَدَا, بَدَلًا, حَاشَا	_____	Except, without, save, omitting, unless, besides.

End of the Prepositions.



## CLASS SECOND.

1. The *second* CLASS contains *six* words, termed **الْحُرُوفُ الْمَشَبَّهَةُ بِالْفِعْلِ** or PARTICLES *resembling* VERBS, which precede in construction both TERMS of a proposition, governing the SUBJECT in the ACCUSATIVE or OBJECTIVE case, and the PREDICATE in the NOMINATIVE, viz.

لَعَلَّ , لَيْتَ , لَكِنَّ , كَانَ , أَنْ , إِنَّ

## Annotation.

The particle **إِنَّ** governs generally the subject of a proposition in the accusative or objective case, I say generally, for examples are produced in which it is supposed to govern both terms in the accusative. The following examples may be sufficient to illustrate this.

لَمَّا إِذَا اسْوَدَّتْ جَنَّةُ اللَّيْلِ فَالَتْ وَأَوَّكِنَ  
خُطَاكَ خُفًا إِنَّ حُرَّاسَنَا أَسَدٌ

Approach at night when darkness spreads her sable wings,  
But let your steps be silent and cautious, for our centinels are truly Lions.

In which the words **أَسَدٌ** and **حُرَّاسٌ** the subject and predicate, are both rendered *Munsoob* by **إِنَّ**.

And in the following example from the **حَدِيث** or traditional records of the Prophet.

إِنَّ قَعْرَ جَهَنَّمَ سَبْعِينَ خَرِيفًا

"Verily the depth of Hell is equal to a seventy years' Journey."

MILTON in like manner measures *space* by *time*.

"Nine times the space that measures day and night  
To mortal men."

It is worth remarking that the three great Poets, HOMER, VIRGIL and MILTON, have all exerted themselves in extending the idea of the depth of hell. HOMER makes it as far beneath the deepest pit of earth, as the heaven is above the earth. *Il.* viii. 16. VIRGIL *twice* as far, *Æn.* vi. 578, and MILTON *thrice* as far; their efforts are commendable no doubt, but apt to be compared with the more *magnanimous* flights of a modern Bard.

2. Of these, the *two* first, namely  $\text{أَنَّ}$  and  $\text{إِنَّ}$ , are used, to *verify*, or *corroborate* the sense of a given proposition. (لِلتَّحْقِيقِ)

## EXAMPLES.

$\text{إِنَّ زَيْدًا قَائِمٌ}$  “Certainly Zued is standing.”

$\text{بَلَغَنِي أَنَّ زَيْدًا مُنْطَلِقٌ}$  { It reached me, (i. e. the news,) that Zued  
was *certainly* departing.

## Annotation.

“ And he fell, and he fell,  
To the regions of hell;

*Nine centuries* bounced he from cavern to rock,  
And his head, as he tumbled, went nickety knock,  
Like a pebble in Caribbrook well!”

See the new THEATRUM PORTARUM.

It must be remembered that instances of the above government are by no means numerous, and that grammarians have accounted for the anomaly on other principles, which however I do not deem of sufficient importance to repeat.

The word governed by  $\text{إِنَّ}$ , is sometimes a pronoun understood.

## EXAMPLE.

شعر

$\text{إِنَّ مَنِ يَدْخُلُ الْكَنِيسَةَ يَوْمًا}$   
 $\text{يَلْقَ فِيهَا جَانِدًا وَظِيًّا}$

“ Whoever enters the Synagogue, will certainly find in it beautiful youths of both sexes.”

The Arabian Grammarians will not allow the pronoun  $\text{مَنِ}$  in the above verse, to be the word governed by the particle, but  $\text{هُوَ}$  understood, viz.  $\text{إِنَّ}$  for  $\text{أَنَّ}$ —The sense will then run—“ the fact is this, whoever, &c.”

The particle is sometimes written without the *Tushdeed* with the *Noon Sakin*, or quiescent; and in this form has seldom any government, but the grammarians of Kbofuh believe that in all

3. The *third* is **كَانَ** in the sense of **تَشْبِيه**, *similitude*, or *comparison*.

## EXAMPLE.

**كَانَ زَيْدًا أَسَدًا** "Zued is *like* a lion."

## Annotation.

such instances it must be translated negatively, example **إِنْ زَيْدًا لَمْ يَنْطَلِقْ** "Zued is *not* but going." But this it may be presumed is a distinction, without a difference, for, "Zued is *not* but going," and "Zued is certainly going," convey in fact the same meaning.

OF THE PLACE OF **إِنْ** IN COMPOSITION.

Grammarians have assigned the following *five* places to **إِنْ** in composition.

1. It commences a sentence, as **إِنْ زَيْدًا قَائِمًا** "Zued is certainly standing."
2. It follows the various tenses derived from **قَوْل** as **يَقُولُ إِنْ زَيْدًا قَائِمًا**.
3. It occurs after the relative pronoun, as **جَاءَ الَّذِي إِنْ أَبَاهُ عَالِمًا** "He came, whose father is certainly learned."
4. It is found in that sentence the predicate of which is preceded by the **لَا** of corroboration.

**وَاللَّهُ يَعْلَمُ إِنْكَ لَرَسُولُ اللَّهِ** "And God knows, that verily you are his Prophet."

5. It precedes the **جَوَابُ الْقَسَمِ** as already explained.

## EXAMPLE.

**وَاللَّهُ إِنْ زَيْدًا قَائِمًا** "By God Zued is certainly standing."

OF THE DERIVATION OF **إِنْ**.

The Arabian Grammarians have amused themselves in tracing the origin of this word, but have produced nothing satisfactory. Their principles of derivation, if indeed they can be said to have any such principles, are so whimsical and extravagant, that it may be doubted, whether they can be matched by those of our most fanciful European Etymologists. They seem to pay little regard to the original sense of the term, from which a word may be derived, and make no scruple to refer it to any word, or indeed to any phrase, provided

4. The *fourth* is لَكِنَّ in the grammatical sense of اِسْتِدْرَاكٌ and is used to explain some uncertainty supposed to exist in the first branch of a compound proposition, it can therefore only occur between two sentences, distinguished from, and contrasted with each other, by reason of some opposition contained in them, or denied by one of them.

## EXAMPLES.

غَابَ زَيْدٌ لَكِنَّ بُكْرًا حَاضِرٌ “Zued is absent *but* Bukur is present.”

مَا جَاءَنِي زَيْدٌ لَكِنَّ  
عُمَرُ وَاجَاءَنِي } “Zued did not come to me *but* OMR did.”

## Annotation.

they are able to point out by the laws of permutation, the causes by which such a change may be legitimately effected:—for instance they derive the word اِمَّا, (*but*), from the sentence مَا يَكُنْ مِنْ شَيْءٍ i. e.—“whatever may happen,”—or,—“in whatever state things may be,” by rejecting the last three words and subjecting the remaining one, (مَا) to all the evolutions of grammatical change.\* By some grammarians اِنَّ is supposed to be compounded of the negative particle اِنْ and the first personal pronoun اَنَا, as the Arabs are known occasionally to make use of the expression, اِنَّ قَائِمٌ, equivalent to مَا اَنَا قَائِمٌ, “I am not standing.”

اِنَّ is also a verb and its derivation is accounted for in seven different ways:

1. It may be the 3d pers. plur. fem. of اَيْسَ *lassitude, weariness*, as in the example اَلنِّسَاءُ اَيْسَاتٌ i. e. تَعَبْنَ “The women were fatigued,” the original form of the word اَيْسَاتٌ having undergone the necessary changes established by the laws of permutation.

2. It may be referred to اِنَّ originally اِنَّ *vicinity*.

3. Or the 3d pers. mas. pret. pass. from اَنْهَى *complotting*; being originally in the pass. voice اُنْهِيَ.

\* This is perhaps as happy an Etymology as King PARIN, from the Greek παρα. Thus, παρα—παρα—παρα—Disper—Nepkin—Nipkin—Pipkin—Pippin—King—King PARIN. See *Div. Purley*, Vol. 1, p. 130.

5. The *fifth* is **لَيْتَ**, and is used to denote *supplication*, or *wishing*, (**تَهْنِئَةٍ**).

## EXAMPLE.

لَيْتَ زَيْدًا قَائِمًا } "I wish Zued were standing, or, I desire  
equivalent to, }  
أَتَهْنِئُ قِيَامَهُ } his standing."

## Annotation.

4. Or the 2d pers. imp. act. voice, from the same verb. **لَا تَقُمْ** being originally **لَا تَقُمْ**.
5. The 3d. pers. plur. fem. imp. act. voice derived from **لَا تَقُمْ**. Synonymous with **قُرْب** vicinity. The imper. being originally **لَا تَقُمْ**.
6. The 3d pers. plur. fem. imper. of the act. voice from **لَا تَقُمْ**. Synonymous with **تَعَب** lassitude, originally **لَا تَقُمْ**.
7. And lastly it may be 3d pers. sing. imp. fem. with the *Noon* of corroboration, from the root **وَأَيَّ** promising, stipulating, &c.

The rules of permutation by which the above changes are authorised, I have purposely omitted; they would have swelled out these notes to a disproportionate size, and can not be necessary to the regularly instructed Student.

Grammarians have discovered another use of **لَا تَقُمْ** which they term **جَوَابِي** concessive, or responsive, and as such it is Synonymous with **نَعَمْ**; to illustrate which they produce the following

## EXAMPLE.

حَكَى أَنَّ فَصَالَتَ ابْنَ شَرِيكَ اتِّبَا ابْنَ الزُّبَيْرِ فِي حَاجَةٍ فَقَالَ إِنَّ نَاقَتِي تَعَبَتْ فَقَالَ أَرْحُهَا فَقَالَ  
أَفْطَشَهَا الطَّرِيقُ فَقَالَ لَمْ أَقْطَعْهَا فَقَالَ لَمْ أَقْطَعْهَا فَقَالَ لَمْ أَقْطَعْهَا فَقَالَ لَمْ أَقْطَعْهَا فَقَالَ لَمْ أَقْطَعْهَا  
نَعَمْ.  
حَكَى لَمْ أَقْطَعْهَا فَقَالَ لَمْ أَقْطَعْهَا فَقَالَ لَمْ أَقْطَعْهَا فَقَالَ لَمْ أَقْطَعْهَا فَقَالَ لَمْ أَقْطَعْهَا

6. The *sixth* is لَعَلَّ denoting *hope*, or *expectation*, (تَرْجِي).

## EXAMPLE.

لَعَلَّ السُّلْطَانَ عَادِلٌ “Would that the king were just.”

## Annotation.

“It is related that FOOZALUH IBNI SHUREEK, waited once upon IBNOOZ ZOORUER, for the purpose of soliciting his assistance on some emergency, and addressing him said; truly my camel is wearied. Then let her rest herself replied ZOORUER: but the fatigue of the road rejoined the other has made her thirsty. You had better give her something to drink continued ZOORUER—I am not come to you exclaimed the other (in a passion), to solicit medical advice, but to ask for assistance.—The curse of God on the camel that brought me to you! Yes replied ZOORUER, (coolly) and her rider into the bargain.”

## OF THE PARTICLE اِنَّ.

The particle اِنَّ with the *Humza Mustoohu*, or marked with the vowel *Fut hu* is properly a derivative, or different form of اِنَّ governing the subject in the objective, and the predicate in the nominative case. When joined with the مَا كَانَتْ it acquires a *restrictive* sense, termed by Arabian Grammarians اِفَادَةُ الْخَصْرِ, that is, the *restriction* or *limitation* of the مَوْضُوف, or substantive noun to some one particular attribute, or vice versâ, an attribute to a substantive noun, corresponding in this respect with the particle اِنَّهَا. Example from the Qooran,

قُلْ اِنَّمَا يُوحَىٰ اِلَيَّ اَنْبَا الْهَكْمِ اِلَّا وَاحِدٌ

“Say (O MOOHUMMUD)! no other has been revealed to me, than that your God is one God.”

اِنَّ is considered occasionally Synonymous with لَعَلَّ.

## EXAMPLE.

اِيْتِ السُّوقَ اَنْتَ تَشْتَرِي لَنَا شَيْئًا

“Come to the market, perhaps you may purchase something from us.”

The particle اِنَّ is never found to commence a discourse.

7. The distinction between **لَيْتَ** and **لَعَلَّ** is this: **لَيْتَ** is used to express a wish either *possible*, or *impossible* of attainment, as in the example already recorded, and the following.

**لَيْتَ الشَّبَابَ يَعُودُ** "Would to God that youth would return."

### Annotation.

#### OF THE WORD **كَانَ**.

The true origin of this word seems little understood, though I believe it is generally considered by the Arabian Grammarians as compounded of the **كَافُ التَّشْبِيهِ**, or *Kaf of similitude*, and the particle **أَنَّ**;—the original construction therefore of such a sentence as **كَانَ زَيْدٌ أَسَدٌ**, "Zued is like a Lion" would have been, agreeably to the above theory, **أَنَّ زَيْدًا كَأَسَدٍ**, and they readily account for this *Hysteronproteron*-evolution, by simply remarking, that the chief object in the mind of the speaker on all such occasions being *similitude* or *comparison*, he would naturally commence the sentence with a word expressive of such similitude, thus **كَانَ** and hence with the slight change of *Kasrah* into *Fatha*, would eventually be produced the word **كَانَ**! the author of the *Mooghnee* however rejects this theory and considers it, as an original un-compounded particle.

#### OF THE VARIOUS SENSES OF THE WORD **كَانَ**.

**كَانَ** has four different significations.

*First.* It denotes *Similitude*, (**تَشْبِيهُ**) and this no doubt is its most general acceptance, though some grammarians have discovered, or think they have discovered a very subtle condition attending it in this character. The *Predicate* of **كَانَ**, in the sense of *similitude*, say they, must belong to the class of primitive nouns, termed **أَسْمَاءُ جَامِدَةٌ** as **كَانَ زَيْدٌ أَسَدٌ**, &c. but if to that of *derivative* nouns, (**مُشْتَقَّةٌ**) or to nouns of *time and place*, (**ظُرُوفٌ**) the word **كَانَ** will assume the sense of *doubt* or *uncertainty*.

A a

8. But **لَعَلَّ** can only be used to express the *hope*, or *expectation* of some event of *possible* occurrence.

## Annotation.

## EXAMPLES.

} **كَانَ زَيْدًا قَائِمًا**  
 } **كَانَ زَيْدًا يَدًا يَدًا** } Perhaps Zued is standing.  
 } **كَانَ زَيْدًا عِنْدَكَ** } Perhaps Zued is with you.  
 } **كَانَ زَيْدًا فِي الدَّارِ** } Perhaps Zued is in the house.

8. It occurs also in the sense of verification, (**تَحْقِيقًا**) agreeably to the opinion of the grammarians of Koofuh.

## EXAMPLE.

شعر  
 قَا صَبَحَ بَطْنُ مَكَّةَ مُقَشَّعًا \*  
 كَانَ الْأَرْضَ لَيْسَ بِهَا هَشَامُ

"He entered Mokka in the morning horror struck, (at its deserted appearance).  
 For HOOSHAM was no longer in the country."

In the above verse **كَانَ** is supposed Synonymous with **لَانَ**.

4. In the sense of *approximation*, (**تَقْرِيبًا**).

## EXAMPLES.

} **كَانَ تَكَ بِالشَّتَاءِ مُقْبِلًا** } The winter season will soon, or is about to visit you.  
 } **كَانَ تَكَ بِالْفَرَحِ** } You will shortly enjoy pleasure, or pleasure is about  
 } } to visit you.

\* **اقشعر** Is a verb of the 3d class of increased quadrilaterals, and signifies also, *his hair stood upright*; also *he shrank from fear*, &c.



9. The above six particles, when joined with the *مَاءُ كَافٍ*, or *prohibitive particle* *مَا*, lose their governing power.

## EXAMPLE.

إِنِّهَا إِلَهُ وَاحِدٌ “Verily there is no God but one God.”

## Annotation.

كَانَتْكَ بِالدُّنْيَا لَمْ تَكُنْ } The time approaches when you must depart this world,  
وَبِالْآخِرَةِ لَمْ تَزَلْ } for an everlasting residence hereafter.

OF THE WORD *لَكِنَّ*.

FURAA is of opinion that *لَكِنَّ* is compounded of *لَكِنْ* (with the *Noon* quiescent,) and the particle *إِن*;—viz. *لَكِنْ* the *Hamza* being removed, euphoniae gratia, and the *Noon* rejected in consequence of the junction of two homogeneous letters under the sign *Idgham*. This however is contrary to the doctrine of the schools of Basruh, who consider it an uncompounded primitive. On the other hand the grammarians of Koofuh, maintain that it is a compound of the negative *لَا*, and *إِن*, the intervening *Kaf*, being an expletive;—thus,—*لَا كَان*, the *Kusruh*, of *Humzu*, is transferred to *Kaf*, after rejecting the vowel point of the *Humzu*, and the pleonastic letter *ك* being omitted leaves *لَا كَان*, so that in the sentence *مَا أَجَارَنِي زَيْدٌ لَكِنَّ عَمْرًا جَاءَ* the word *لَكِنَّ* would be synonymous with *لَا كَان*, but Ruzza rejects the etymology on the plea that by this change, the sense of the sentence would be entirely altered, converting a *discretive* or *adversative* proposition into a *conjunctive*, both members of the compound being thereby rendered negative.

The word is also written with a single *Noon* quiescent thus *لَكْنِ* but grammarians seem divided in opinion, whether it should be considered merely as a different form of *لَكِنْ* or an independant primitive; it is frequently accompanied by the conjunctive particle *وَار*, the insertion or omission of which is guided by sundry conditions which I omit recording, as unprofitably minute.

## Annotation.

## OF THE WORD لَيْتَ.

There is little to be remarked of the word لَيْتَ. It is used to express desire or volition, and seems to correspond with *utinam* or *O si!*\* in Latin, and *wish*, or *would*, in its optative and imprecative acceptation, in English. The Grammarian FURRĀA contrary to the general opinion, says it governs both the subject and predicate of a proposition in the objective case, and quotes the following as an Example.

يَا لَيْتَ أَيَّامَ الصَّبَا رَوَّاجِعًا “O that the days of youth would return!”

It occurs in the following beautiful verse of SHUKR SU'UDĀ in the 19th Story, and 5th Chapter of his Goolistan.

شَعْرِي  
مَا مَرَّ مِنْ ذِكْرِ الْحَبْلِ بِسُجْعِي  
لَوْ سَمِعَتْ وَرَقَبَ الْخَصْبِي صَاحَتْ مَعِي  
يَا مَعْشَرَ الْخُلَايَا قُولُوا لِلْمَعْقُورِ  
لَيْتَ تَدْرِي مَا يَقْلِبُ الْمَوْجِعِ

## VERSE.

From these dear scenes that round my mistress sit,  
Sad strains of sorrow wake a lovers fight;  
Could they but learn, the Doves would feel my woe,  
And soothing notes of sympathy bestow:  
To him, my friends, who love's soft grief disdains  
And idly jests at unexperienced pains,  
Be this your answer—Oh, may heaven impart  
To thee, acquaintance, with a lover's heart.

## OR LITERALLY.

“The intelligence that has reached me, from the abode of my beloved.  
Were it heard by the Turtle-Doves, they would join their complaints with mine.  
O my friends, say to him who has never experienced the anguish of love,  
Would to God thou wert acquainted with what passes in the heart of a lover.”

\* لَعَلَّ and لَيْتَ occur together in composition, after the manner of *O si* in Latin, in the phrase, “*O si O si!*”  
Oriol. Wishers and woulders are never good house-holders.”

## Annotation.

Sir WILLIAM JONES, has quoted these lines in his history of the Persian language, in a manner that destroys the versification, and embarrasses the sense, by the introduction of the conjunction *و*, in the second, and of *یا* in the commencement of the fourth line; as the measure terminates on the penultima of the word *معا فی*, the final syllable of which, (i. e. *فی*), by the figure *Dialysis*,\* must in reading be made to commence the following line, thus :

یَا مَعْشَرَ الْخَلَائِقِ قُولُوا لِلَّهِ عَسَىٰ

نُفَیٰلِیٰتٍ

He has also mistaken the sense of the two first lines, taking the relative *ما* for a negative particle, and the word *حَبِی* for a turtle-dove. The word *حَبِی* with the first letter *Mukroor* and the second *Mustook*, signifies properly a meadow, the resort of fawns, and is hence transferred to denote the abode of beautiful damsels, (*مَنْزِلُ الْحَبِیْبِ*) *حَبِی* and in the second line, with the *ج* *He Mustook* and *م* *Myam Mukrooru*, is a contraction of *مَعْبَی*, (and not as GOLTUS says, of the plural *حَبَیْم*) the generic term for pigeon, of which *وَرَقَا* the turtle-dove is a species. *وَرَق* is the plural of *وَرَقَا*, like *حَبَر* of *حَبَرَات*. This inaccurate reading seems to have been copied from GOLTUS, who has himself overlooked the true sense of the lines, translating *حَبِی* in the first line *delicium*, and in the second *campestris*, thus :

" Illud quod de mentione *delicii* ad auras meas pervenit,

Si turtur quoque *campestris*, audiret, mihi congeneret."

*وَرَقُ الْحَبِی* may also be translated,—*"the Doves of that abode,"* i. e. of his mistress, as expressed in the first line. In some copies of the Goolistan *قُلْ لِلَّهِ* is found instead of *قُلْ لِلَّهِ*—i. e. *"Say to the intelligent &c."* With this reading, the particle *یا* would be required in the next line to complete the measure. It may be observed in the above example,

\* A word thus divided is said in the proody of the Arabs to be *مُرْشُو* literally *pledged*.

## Annotation.

that **لَيْتَ** contrary to the rule laid down by the Commentator, is followed by a verb; but this is a common ellipsis in poetry, a noun or pronoun being understood. Some copies read **لَسْتُ** instead of **لَيْتَ** which has nothing to recommend it. The author of the Mooghnee quotes the following example in which **لَيْتَ** is followed by a verb, **قَلَيْتَ دَفَعْتُ إِلَيْهِ سَاعَةً** "Would to God you would banish from me grief, even for a moment." In which the second personal pronoun is understood.

OF THE WORD **لَعَلَّ**.

The word **لَعَلَّ** denotes contingency in some event, in a twofold manner.

*First.* Hope or expectation, (**تَوَقُّعٌ**) of some contingent good.

*Second.* Fear or dread, (**إِشْغَاقٌ**) of some contingent evil.

## EXAMPLES.

1. **لَعَلَّ الْحَبِيبَ مُوَاصِلٌ** Perhaps (I may gain) an interview with my beloved.

2. **لَعَلَّ الرَّقِيبَ حَاضِرٌ** Perhaps my rival is (there) present.

It denotes occasionally causality or illation, (**تَعْلِيلٌ**). Example from the Qooran:

**افْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ** "Do good, (works) that you may be happy."

The word **لَعَلَّ** agreeably to the author of the Qamees, assumes seven various forms, viz.

**لَعَلَّ لَعْنٌ لَغْنٌ رَعْنٌ رَغْنٌ مَعْنٌ غَعْنٌ لَانٌ لَانٌ لَعَارٌ**

## CONCLUSION.

The above six words are termed **لُحُوفٌ لِشَبْهَةٍ بِالْفِعْلِ**. 1. From their similarity in the number of letters composing them, being either three or four. 2. Having their final letter like the preterite of verbs, marked *Musfoooh*, i. e. with the vowel point *Patha*; and lastly from

## Annotation.

their taking after them two nouns which they immediately govern, like transitive verbs, the sense of which they respectively assume.

## EXAMPLES.

$\left. \begin{array}{c} \text{اَنْتَ} \\ \text{اَنْتَ} \\ \text{اَنْتَ} \end{array} \right\} \text{equivalent to } \left\{ \begin{array}{c} \text{اَكْدَتُ} \\ \text{شَوَّهْتُ} \\ \text{حَقَّقْتُ} \end{array} \right\} \text{I strengthened, or verified.}$

$\text{كَانَ} \text{ ————— } \text{شَبَّهْتُ} \text{ I compared, or assimilated.}$

$\text{لَكِنِّي} \text{ ————— } \text{اَسْتَدْرَكْتُ} \text{ I restored, or amended.}$

$\text{لَيْتَ} \text{ ————— } \text{تَهَنَّيْتُ} \text{ I supplicated, or wished.}$

$\text{لَعَلَّ} \text{ ————— } \text{تَرْجَيْتُ} \text{ I hoped, or expected.}$

The word *اَسْتَدْرَكَ* has so many various senses, that it is not easy to reduce it to a general idea. *دَرَكَ* from which it is derived signifies in the past time: 1. He followed, comprehended. 2. Intransitively, he arrived or reached the age of puberty, as a boy, *وَقَتَّى الرَّبِيعِ قَدْ اَدْرَكَ*, "the child of spring was now mature." On the measure *اَسْتَفْعَلَ* it signifies. 1. He wished to follow. 2. He comprehended. 3. He restored, amended or repaired, as in the phrase *اَسْتَدْرَكَ الشَّيْءَ* *بِالشَّيْءِ* "he undertook to repair one thing by another," resembling in this respect the sense ascribed to *but* in English by Horne Tooke,—namely to *boot*, *superadd*, &c. The latter sense namely *reparation*, or *restoration*, appears most suitable to the grammatical term *اَسْتَدْرَكَ* as applied to the conjunction *لَكِنِّي*, whose office is properly the *restoring* or *amending* as it were, of some doubt or uncertainty originating in the first branch of a compound proposition which meaning may be illustrated by the ingenious remark of the Abbé SICARD. "Ainsi, après l'énonciation d'une première proposition, trouvant un obstacle, ou un empêchement à l'exécution de ce qu'on vient de dire, on semble avertir l'auditeur ou le lecteur qu'il faut s'arrêter; on lui diroit, en Latin, *sede (sed) arrêtez*: il y a ici une restriction, un changement

à faire; en grec, *Αλλ*; il y a, ici, une borne, un achoppement; en anglais, *but*; il y a un *plus*, un point majeur à examiner; enfin il y a en français, un *MAIS*.\*

Elémens De Grammaire Générale,

Par M. L'Abbé Sirey.

The application of the various words in the *second* Class, will be found illustrated in the two following Stories.

### حكاية

عَجَلَ إِنْ تَلَيْدًا كَانَهُ لَمْ يَسْه مِنْهُمْ فَسَأَلَ ذَاتَ يَوْمٍ أَسْتَدَّ عَنْ حُرُوفِ  
الزِّيَادَةِ فَقَالَ سَأَلْتُمُونِيهَا فَظَنَّ التَّلَيْدَ أَنَّهُ أَجَابَهُ مَا أَجَابَ بِهِ فَقَالَ  
أَخْضَرُ عِنْدَكُمْ كُلَّ يَوْمٍ لَكِنِّي لَمْ أَسْأَلْكُمْ قَطُّ فَقَالَ الشَّيْخُ الْيَوْمَ تَنْسَاهُ فَقَالَ  
لَا أَنْسَاهُ فَقَالَ الْأَسْتَدُّ أَمَا فَهِمْتَ يَا أَحْمَقُ لَيْتَكَ كُنْتَ حَيًّا رَأَوْكَ جِئْتُكَ  
بِهَا مَرَّ تَيْنِ فَتَدِمَ التَّلَيْدُ بَغْبَا وَذَلِكَ هُنَا وَانْصَرَفَ وَجَعَلَ يَبْشِي فِي  
الطَّرِيقِ وَيَقُولُ لَعَلَّ اللَّهَ يُعْطِينِي ذَكَاءً

### STORY.

A scholar whose understanding was none of the brightest, asked his master one day regarding the *SERVILE LETTERS*. The master replied, *Saaltoomooneeha*, (i. e. you asked me that *before*). The scholar not comprehending the drift of

\* *MAIS* he derives from the Latin *Magis*, and says it is an old adverb Synonymous with *Plus*, as in the phrase "Je n'en peux *MAIS*, for Je n'en peux *Plus*, and in the following verse:

" Pourquoi de vos chagrins, sans cesse, à moi vous prendre?

" En puis-je *MAIS* de soins qu'on ne va pas vous rendre?"

the reply, (which infact included the whole of the Servile letters), said, I attend you regularly every day but never *remember* asking you any such question. The Shuekh replied, *Alyuom tunsao*, (i. e. to day you forget). No, said, the student, I do not forget. O blockhead! exclaimed the master, what, you are still in the dark! I heartily wish you were changed into an ass, for I have told you them twice. The scholar on hearing this was ashamed of his want of comprehension, and returned home, repeating, as he went along. Would that the Almighty, had granted me capacity.

### حِكَايَةُ

قِيلَ إِنَّ مَلِكًا مِنْ مُلُوكِ الْفُرْسِ كَانَ سَهِينًا مُثَقَّلًا كَأَنَّهُ الْفِيلُ  
لَكِنَّهُ حَسُنَ الْوَجْهِ فَجَبَعَ الْأَطِبَّاءُ عَلَى أَنْ يُعَالِجُوهُ مِنْ ذَلِكَ فَصَارَ  
كُلُّهَا عَالِجُوهُ لَا يَزِدُّونَ إِلَّا شَحَبًا فَجِيئَ إِلَيْهِ بِبَعْضِ الْحَدَّاقِ مِنَ الْأَطِبَّاءِ  
فَقَالَ لَهُ أَنَا أَعَالِجُكَ أَيُّهَا الْمَلِكُ وَلَكِنْ آمَهْلْنِي ثَلَاثَةَ أَيَّامٍ حَتَّى أَتَأَمَّلَ  
وَأَنْظُرَ إِلَى طَالِعِكَ وَمَا يُوَافِقُكَ مِنْ الْأَدْوِيَةِ لَعَلَّ اللَّهَ يَشْفِيكَ  
عَلَى يَدَيَّ فَلَبَّ مَضَتْ لَهُ ثَلَاثَةُ أَيَّامٍ قَالَ أَيُّهَا الْمَلِكُ إِنِّي نَظَرْتُ فِي  
طَالِعِكَ فَظَهَرَ لِي أَنَّهُ مَا بَقِيَ مِنْ عُمْرِكَ إِلَّا أَرْبَعُونَ يَوْمًا وَقَدْ اعْتَزَّأَنِي  
حُزْنٌ لَمَّا رَأَيْتُ فَلَيْتَنِي لَمْ أَطَالِعِ الطَّالِعَ وَإِنْ لَمْ تُصَدِّقْنِي فَاحْبِسْنِي

عِنْدَكَ لِنَقْتَصِ مِنْنِي قَا مِرَالْمَلِكُ بِحَبْسِهِ وَأَخَذَ الْمَلِكُ فِي التَّأْهِبِ  
 لِلْمَوْتِ وَرَفَعَ جَمِيعَ الْمَلَاهِي وَرَكِبَهُ الْهَمُّ وَالْغَمُّ وَاسْتَجَبَ عَنِ النَّاسِ  
 وَصَارُ كَتَبًا مَضَى يَوْمٌ يَزِدُّ أَدْهَبًا وَيَتَنَاقُصُ حَالُهُ فَلَمَّا مَضَتْ الْآيَامُ  
 الْمَذْكُورَةُ طَلَبَ الْحَكِيمُ وَكَلَّمَهُ فِي ذَلِكَ فَقَالَ لَهُ أَيُّهَا الْمَلِكُ إِنِّي  
 فَعَلْتُ ذَلِكَ حِيلَةً عَلَى ذَهَابِ شَحْبِكَ وَمَارَأَيْتُ لَكَ دَوْمًا إِلَّا  
 هَذَا الْآنَ يُفِيدُكَ الدَّوَاءُ فَخَلَعَ عَلَيْهِ الْمَلِكُ خِلْعَةً سَنِيَّةً وَأَمَرَهُ بِهَالٍ جَزِيلٍ

## S T O R Y. II.

A certain King of Persia had grown so excessively fat, that though naturally of a graceful form, he resembled in size more an elephant than a man. His Physicians in consequence tried various expedients to reduce his enormous size, but their efforts had no other effect than to encrease it: in this state, a certain eminent Physician waited upon him, and said, I will undertake to prescribe for your Majesty, provided you allow me three days to consult your horoscope, and determine on some medicines suitable to your case; perhaps through the aid of the Almighty I may effect your recovery. At the expiration of the time required, the Physician waited upon the King, and said, I have consulted the aspect of the stars, and observe that you have but four days more to live: when I saw this your approaching destiny, I was much troubled, would to God I had not seen it. If you doubt my words, let me be confined close to you and treated agreeably to the event of my prediction. Then the King gave orders for his confinement, and began to prepare for death, discarded all his former amusements, excluded himself from the eyes of mankind, and



resigned himself wholly to sorrow and affliction; and his grief increased daily. And when the appointed day arrived, the King called the Physician before him, and spoke to him on the subject. The Physician replied, I made use of this stratagem, in order to reduce your corpulency, for I knew that until this occurred, no medicines would be of any avail, but now I may prescribe to you with effect. Then the King ordered him a dress of honor, and gave him a suitable reward.

### CLASS THIRD.

The *third* CLASS, contains *two* PARTICLES, which resemble the imperfect verb **لَيْسَ**, possessing like it a *negative* signification. They precede both TERMS

#### Annotation.

#### OF THE GOVERNMENT OF مَا.

Grammarians are divided in their opinion regarding the government of مَا. The learned of Hujaz, Nujd and Tehama however, whose authority as inhabitants of Arabia proper, may be reckoned decisive, consider it in almost every respect as Synonymous with the imperfect verb **لَيْسَ**. First as it denote like **لَيْسَ** present negation; and secondly as it may precede indifferently a definite, or indefinite noun, and admit the predicate in the sentence in which it is employed to be accompanied by the particle **بِأَنَّ** by way of pleonasm. From this similarity of sense originated its similarity of regimen, governing like **لَيْسَ** the subject in the nominative, and the predicate of a proposition in the objective case; with these functions it is employed in the Qooran, and as the Qooran was immediately revealed to the inhabitants of Hujaz, it has acquired among grammarians in consequence the general appellation of مَا الْحِجَازِي. By the tribe of Tumzum it was considered a simple negative particle, without any government, and as such was contradistinguished from the other by the term مَا التَّيْمِي.

As a grammatical agent, it precedes both a definite and indefinite noun, but most frequently the former, guided however by sundry conditions, the non-observance of which entirely destroys its government.

of a proposition, and govern the noun or SUBJECT in the NOMINATIVE, and the PREDICATE in the OBJECTIVE case.

### Annotation.

#### CONDITIONS ATTENDING THE GOVERNMENT OF مَا.

1. In the sentence in which it is employed, the PREDICATE must not precede the SUBJECT in the order of construction, otherwise its government is cancelled.

#### EXAMPLE.

مَا زَيْدٌ قَائِمًا for مَا قَائِمٌ زَيْدٌ "Zued is not standing."

2. The SUBJECT must not be preceded by the particle اِنَّ, as an expletive.

#### EXAMPLE.

بَنِي عَزَا نَقَمًا اِنَّ اَنْتُمْ ذَهَبٌ وَلَا صَرِيفٌ لَكِنَّ اَنْتُمْ خُرَفٌ "O tribe of Azanuh, you possess neither gold nor silver, :—in truth you are mere potsherds!"

3. The word or sentence immediately connected with the predicate, must not precede the noun of مَا, in the order of construction.

#### EXAMPLE.

فَمَا كَلَمْتُ مَنْ وَاَقَامْتُ اَنْتَا غَادِرٌ "I do not act treacherously towards every one who has acted faithfully towards me."\*

If however the مَعْبُول be a Zurf, or a noun in regimine, the government will be preserved.

#### EXAMPLES.

مَا عِنْدَكَ زَيْدٌ قَائِمًا Zued is not standing near you.

مَا بِي لَنْتَ مُعِينًا You are not my assistant.

\* To preserve the government, the natural order would be فَمَا اَنْتَا غَادِرٌ لَمْ تَكَلَمْ مَنْ وَاَقَامْتُ. The example is excessively stupid, and I suspect faulty.

Of these مَا is used indifferently with a DEFINITE OR INDEFINITE noun, لَا with an INDEFINITE only.

## EXAMPLES.

مَا زَيْدٌ قَائِمًا “Zued is not standing.”  
لَا رَجُلٌ ظَرِيفًا “No man is ingenious.”

## Annotation.

4. The particle لَا must not precede the PREDICATE, otherwise the government is destroyed.

## EXAMPLE.

مَا مُحَمَّدٌ إِلَّا رَسُولٌ “MOOHUMMUD is not but a Prophet.”

The word مَا as a *relative, indicative, prohibitive, and interrogative* particle, has a great variety of senses, attended with numerous grammatical distinctions, which cannot well be detailed here.

## OF THE PARTICLE لَا.

The resemblance subsisting between لَا and the defective verb لَيْسَ, is considered by IBNOOL HAJIB, in his Commentary on the KAFEEA, as inferior to that of مَا as it is not formed like it peculiarly to denote *present* negation; is seldom found with a *definite* noun; and cannot be used in a sentence the predicate of which is preceded by بِأ as an *expletive*: for these reasons it possesses a much more limited government than مَا, and some grammarians go so far as to deny it any government but in poetry. As an Agent however it is guided in its application, by the same conditions already recorded of مَا, with the exception of that relating to إِنَّ as a redundant particle preceding the predicate, in which form of construction it can never be employed.

لَا preceding an indefinite noun has the force of a UNIVERSAL NEGATIVE, as in the example لَا رَجُلٌ فِي الدَّارِ—“No man is in the house,” and this I presume is what the Arabs understand by the term نَقْيُ الْجِنْسِ when applicable to this particle.

## Annotation.

As grammarians however have observed a nice distinction between *لا* in the character of *نفي الجنس* and *لا* when synonymous with the verb *ليس* I shall endeavour to state in as few words as possible, the grounds upon which they suppose this distinction is founded.

The term *نفي الجنس* signifies literally *negation of the genus*, and as applicable to the particle *لا* in such a phrase as *لا رجل في الدار*, conveys a total denial of every individual comprised in the general term *رجل* i. e. “no man is in the house;” and is therefore properly distinguished from *لا* when resembling the imperfect verb *ليس* its office being simply to denote *individual, or particular negation, of one or several from a general Class*. Now as the *negation* in the above example is complete and *universal*, it is obvious that the proposition expressive of this negation, cannot be followed by a conjunction in order to restrict or qualify the general term; for example after the words *لا رجل في الدار* “no man is in the house,” we cannot add *بل رجلان أو بلد رجال*, “but two men or more are in the house,” as this would in fact be a palpable absurdity; but the case is different with the same particle when synonymous with *ليس*, which as has already been observed, is used to denote not *universal* but *particular* negation, and therefore we may say with propriety *لا رجل في الدار بل رجلان أو رجال* “no one man is in the house, but two or more are in it.”

It must be observed in the above example, that the noun of *لا* in the character of *نفي الجنس* assumes over its final letter the indeclinable mark *futhu*, whereas in its verbal capacity, it governs (under the conditions already specified) the subject in the nominative, and the predicate in the objective case: this the Arabian Grammarians account for in the first instance, by supposing an Ellipsis of the preposition *من*, termed *الاستغراقية* or the *comprehensive Min*, in such a sentence as the following, *لا رجل في الدار*, for *لا من رجل في الدار*. The preposition being understood, the following noun by a general rule of Grammar assumes *futhu*, and this they allege as authority for ascribing to the particle *لا* *universality of negation*, in all such sentences, which they consider as responsive forms of expression to the question *هل من رجل في الدار* — “are there any men in the house?” Ansr. *لا من رجل في الدار* or elliptically, *لا رجل في الدار* “no not any,” and in Latin,—“non est vir quisquam in atrio.”

## Annotation.

The particle as a **UNIVERSAL NEGATIVE** has the same government as **لَا** provided, first that the following noun, or noun affected by the negation, is connected with another word in the **accusative** case, i. e. in **regimine**, or has any connexion of a similar nature to a noun in **regimine**. \*

## EXAMPLE.

In **regimine**. لَا صَاحِبَ جُودٍ مُّوْجُودٍ No man of liberality is *now* existing,

Resembling a noun. } لَا خَيْرَ أَمَتِي فِي الدُّنْيَا There is none better than me in the world.  
in **regimine**. }

لَا is the common *responsive* negative and is directly opposed to نَعَمْ, as in the following elegant couplet.

رَأَيْتُ ظَبْيًا عَلَى كَثِيبٍ يُخَجِّلُ الْبَدْرَ وَالْهَلَالَ لَا  
قُلْتُ مَا أَسْبَحَ فَقَالَ لَوْلَوْ قُلْتُ لِي فَقَالَ لَا لَا

"I saw a fawn upon a hillock, whose beauty eclipsed the full moon; I said, what is thy name? she answered *Deer*. What, my *Dear*? said I, but she replied, *No, No!*"

It is impossible to preserve in a translation the delicate play on the words لَا لِي لِي لَوْلَوْ. The first means literally a *pearl*, the second a repetition of *mine*, or *for me*, and the last a reduplication of the negative *no*. This species of paronymous composition is very common in the writings of the Persians and Arabs, and seems to have been practiced occasionally by the ancients: Vossius in his rhetoric has given numerous examples of the paronomasia from the Greek and Latin poets, others will be found in Aulus Gellius, Plautus and Ennius, &c. which the reader if inclined may consult with pleasure. In the mean time I shall content myself with offering a quibble of rather a different description, the effect depending entirely on the ambiguity of homonymous words.

\* Any word connected with another so as to render the sense complete is termed, مُضَارِعٌ لِلْمُضَافِ or شِبْهُ الْمُضَافِ.

## Annotation.

Ἄνὴρ τὲ καὶ οὐκ ἀνὴρ, ὄρνιθα καὶ ὄρνιθα ὁ ὅμιλος,  
ἐπὶ ξύλῳ καὶ ξύλῳ καθήμενην, λίθῳ τὲ καὶ λίθῳ  
βαλὼν διώλεσεν.

Vir non vir, avem nec avem tamen, in arbore non  
Arbore sedentem, lapide non lapide feriens interemit;

That is—A man not a man, casting a stone not a stone,  
Killed a bird not a bird, sitting on a tree not a tree.

By the first (in the order of the original), is meant a *eunuch* or *hermaphrodite*, the second a *bat*;  
the third the *sambucus* or *elder-tree*, † and the latter the *pumice* stone, about the nature  
and origin of which naturalists are not agreed.

## OF THE PARTICLE تَ لَا.

The etymology of this particle has given rise to a variety of discordant opinions, which I shall  
briefly notice as a matter of curiosity, if not of instruction. The grammarian *Ukhush*, says  
it is nothing but *ya* with the paragogical *ta* marked with the vowel point *Fut, hu*, in consequence of  
the junction of two *quiescent* letters, and the author of the *Uozun*, (صاحب الأوضوح) ascribes to it  
the same government with *lays* but restricts its application to the word *حين*, which some  
grammarians consider as comprehending all nouns of *time*, such as *ساعة*, *اول*, &c. and this is  
also the opinion of *Ismo Mulik* in his *تسهيل*.

One peculiarity attending it is, that in the sentence in which it is employed, either the subject,  
or predicate must be understood; the common practice of the language seems to authorise the re-  
jection of the subject, as *وَلَا تَحِينَ مَنَاصِي* “This is not the time for flight.” In which *تَحِينَ* is  
understood, but on the other hand several grammarians contend, that it must be the predicate. The  
point is not worth discussing, and therefore we shall let it rest.

*تَ لَا* by some is derived from the infinitive *لَبَسَ* *loss, damage*, Synonymous with *نَقَصَ*, and is re-  
gularly declinable as *يَلَبَسُ تَ لَا*. This derivation is plausible enough and is attributed to  
• *أبو عبيد* *Abu Ubaid* *Khushnee*.

\* Locke says it was long seriously disputed whether a bat was a bird or not.

† This is the interpretation given by Suidas, and may perhaps be disputed.

## Annotation.

Others again refer it to <sup>لَمْ</sup> in the past tense, the *Ya* being changed into *Ulf*, and <sup>س</sup> into <sup>ت</sup>, these letters being considered proximate representatives of the same sound.

<sup>أَبُو عُبَيْدَةَ</sup> USOO OBUEDUH, and <sup>أَبُو طَرَاوَةَ</sup> ISWO TURAWUH, imagine it to be compounded of <sup>لَا</sup> and the letter <sup>ت</sup> redundant in some other word, as in the following example from the Qooran, <sup>لَا تَمْنَعُ</sup> but this is ridiculous; the *Ta* is not redundant in the word <sup>حِينَ</sup>, it belongs to the verb <sup>لَا تَمْنَعُ</sup>, and must have been joined to the word <sup>حِينَ</sup> by the carelessness of some transcriber. It is written thus erroneously in Maracch. The author of the Mooghnee has entered into minute details regarding its government and the conditions attending its government, but they do not appear to me of sufficient importance to transcribe.

<sup>لَا</sup> and <sup>لَا</sup> if explained and illustrated at full length would far exceed the bounds of this Commentary, indeed it is to be feared I have already explained more than is necessary, I shall therefore close this annotation, with one or two miscellaneous remarks.

The intensive or corroborative negative which in Greek is effected by two or more negatives is provided for in Arabic, by a peculiar form of conjugation i. e. by the adjection of the prohibitive <sup>لَا</sup> and *Noon Sukeela* subjoined, as <sup>لَا يَضْرِبُنِي</sup> "let him certainly not strike." But this it must be remembered is applicable only to prohibitive forms of expression. It is curious to observe the concurrence of negatives in the following passage from Demosthenes, <sup>Οὐδέποτε οὐδὲν οὐ μὴ γένηται τῶν δεόντων</sup>. 'Nothing that is necessary will ever (or never) be done,' which however is not more remarkable than the following attributed to a cockney who had lost his hat—"Did nobody see nothing of never a hat no where?"

The particle <sup>لَا</sup> in almost all its various, and even opposite relations, bears a striking resemblance to the Greek *Μη*, as <sup>لَا</sup> and <sup>لَمْ</sup> do to <sup>οὐ</sup>: to illustrate the latter remark, I shall offer the following little extract from Plutarch as quoted by the Messieurs DE PORT ROYAL, not indeed so much for the purpose of elucidating a point of comparatively no importance, as to introduce to the reader two very successful and spirited versions of the original into Arabic, by SHUZZAM UNMAM, a learned native of Yemen, at present attached to the College of

## Annotation.

Fort William. The first is in prose, and will be found literal and elegant; the other is in verse, and in verse of a very sweet and harmonious texture, which aided by the solemn recitative of Arabian enunciation, has I confess on my ear, a very melodious effect.

Οὐ φοβεῖται θάλαττον ὁ μὴ πλέων, ἔδὲ πόλεμον  
 ,ὁ μὴ στρατευόμενος, ἔδὲ ληξῆς ὁ εὐκχεῖν,  
 ἔδὲ συνοφάνην ὁ πένης, ἔδὲ φθόνον ὁ ἰδιώτης,  
 ἔδὲ σεισμὸν ὁ ἐν Γαλαταῖς, ἔδὲ κεραυνὸν ὁ ἐν  
 Αἰθίοπιν. ὁ δὲ Θεὸς δεδιως, πάντα δέδιε,  
 γῆν, θάλατταν, ἀέρα, ἕρανόν, σκότος, Φῶς, κλέ—  
 δονα, σιωπὴν, θνεῖρον.

He who is on land, is not afraid of the sea;  
 He who does not go to war, is not afraid of battle;  
 He who stays at home, fears no highway man;  
 He that has nothing to lose, is not afraid of informers;  
 He that is in a private station, apprehends no envy;  
 He that is in Galatia, dreads no earthquake and  
 He that is in Æthiopia fears neither thunder nor lightning;

But he that dreads God, as his enemy, startles at every thing; the land, the sea, the air, the heavens, darkness, light, noise, silence, and his very dreams, are all dreadful to him.

## THUS IN ARABIC PROSE.

مَنْ هُوَ مُقِيمٌ فِي الْبَرِّ لَا يَخْشَى مِنَ الْبَحْرِ وَمَنْ لَمْ يَكُنْ فِي جَيْشٍ لَمْ يَخَفِ  
 الْهَيْجَاءَ وَمَنْ هُوَ فِي دَارِهِ لَمْ يَنْتَبِهْ خَوْفَ مَنْ قَطَعَ الطَّرِيقَ وَمَنْ هُوَ صَغِيرٌ  
 لَمْ يَكْتَفِ لَمْ يَخْشَ النَّبَامَ وَمَنْ لَمْ يَكُنْ دَارُ ثَبَةٍ لَمْ يَخَفْ شَرَّ الْكُفَّانِ وَمَنْ



أَقَامَ بِأَرْضِ الْأَفْرَئِجِ لَمْ يَخَفِ الزَّلَازِلَ وَمَنْ هُوَ فِي بِلَادِ الرَّرِجِ لَمْ يَخَفِ  
الرُّعُودَ وَالْبُرُوقَ وَإِنَّ مَنْ يَخَافُ اللَّهَ تَعَالَى خَافَ مِنَ الْأَرْضِ وَالسَّمَاءِ  
وَالْبَحْرِ وَالْهَوَاءِ وَالطَّلَبَةِ وَالنِّصْيَاءِ وَالصَّبْتِ وَالصَّبْتِ وَالْمُجُوعِ

The following Verses are written on the measure, termed بَحْرُ السَّرِيعِ or EPITRITUS  
TARTIUS, consisting of a Spondee and Iambus.

مَنْ سَكَنَ الْبَرْ خَلِيلِي لَا يَخْشَى مِنَ الْبَحْرِ وَهَيْجَانِهِ  
تَعْمَ وَمَنْ لَمْ يَكُنْ فِي عَسْكَرٍ وَفِي مِنَ الْحَرْبِ وَنِيرَانِهِ  
وَمَنْ يَكُنْ فِي دَارِهِ ثَاوِيَا حَيٍّ مِنَ اللَّصِّ وَشَنْبَانِهِ  
وَالْمَغْلِسِ الْقَرْصُوبُ لَمْ يَخْشَ مِنْ حَدِيثِ نَهَامٍ يَبْهَتَانِهِ  
مَنْ لَمْ يَكُنْ ذَا رُتْبَةٍ لَمْ يَخَفِ شَرَّ حُسُودٍ ذَمَّ فِي شَانِهِ  
وَسَاكِنُ الْأَفْرَئِجِ قَدْ صَيَّنَ مِنَ زَلْزَلِ الدَّهْرِ وَطُغْيَانِهِ  
لَمْ يَخَفِ الرَّعْدَ وَلَا الْبُرْقَ مَنْ أَلَمَ فِي الرَّرِجِ بِسُكَّانِهِ  
وَإِنَّ مَنْ خَافَ إِلَهَ الْوَرَى وَانْقَادَ فِي طَاعَةِ دَيَّانِهِ  
قَرَأَ مَرْعُوبًا مِنَ الْأَرْضِ وَالْخَضِرَاءِ وَالْيَسَمِ وَطُوفَانِهِ

وَمِنْ ظُلَامٍ خَالِكٍ وَالتَّكْرَى وَالرَّيْحَ وَالتُّورِ وَتَعَايِهِ  
وَالصَّبِّ وَالصَّبِّ بِلَا مَرِيَّةٍ فَكَذَلِكَ الْمَرْءُ بِإِيَّائِهِ

The particles مَا and لَا will be found as *simple* and *verbal* negatives in the following Story.

### حِكَايَةٌ

فَقِيلَ إِنَّ شَيْخًا مِنْ شُيُوخِ بَنِي عَجَلٍ كَانَ لَهُ ابْنَانِ أَحَدُهُمَا فَارِغٌ  
مِنَ الْمَالِ وَالْآخَرُ مَلَانٌ وَكَانَ الشَّيْخُ يَهْدِي إِلَى الْغِنَى بِقَلْبِهِ وَلَا يَرَى  
لِلثَّانِي مَنَزِلَةً بِقُرْبِهِ فَقِيلَ لَهُ مَالُكَ جَنَحَتْ عَنْهُ وَهُوَ ابْنُكَ وَقَدْ تَوَجَّهَ  
إِلَى اللَّهِ بِتِلْكَ الْكِبَالِ وَالْمَالِ غَارِيَّةٌ تَجِيئُ وَتَذْهَبُ قَالَ مَا لِي إِلَيْهِ حَاجَةٌ  
وَكِبَالُهُ نَافِعٌ لَهُ وَأَمَّا الْغِنَى فَمَا لِي مِنَ التَّقَرُّبِ إِلَيْهِ بَدٌّ وَلَا هُوَ مُحْتَاجٌ  
إِلَيَّ يَدِي مِنْ نِعَمِ اللَّهِ تَعَالَى فَلِذَلِكَ أَحْبَبْتُهُ وَلِلَّهِ دَرُّ الْقَائِلِ

رَأَيْتُ النَّاسَ قَدْ مَالُوا إِلَى مَنْ عِنْدَهُ مَالٌ

وَمَنْ لَا عِنْدَهُ مَالٌ فَعَنَهُ النَّاسُ قَدْ مَالُوا \*

\* The same idea is expressed by the change of one word i.e. ذهب for مال.

رَأَيْتُ النَّاسَ قَدْ ذَهَبُوا إِلَى مَنْ عِنْدَهُ ذَهَبٌ  
وَمَنْ مَا عِنْدَهُ ذَهَبٌ فَعَنَهُ النَّاسُ قَدْ ذَهَبُوا

## S T O R Y.

A certain Chieftain of the tribe of Bune Ajil, had two sons, one of whom was rich, the other poor. To the rich one he was kind and partial, to the other indifferent. He was asked,—why do you slight and neglect your son, a son on whom the Almighty has placed a crown of excellence and accomplishments?—Wealth you know is transitory, it comes *to-day*, and leaves us *to-morrow*. The old man replied. He can be of no service to me—if he possess accomplishments they will be of service to him: as for my other son, I am partial to him from necessity, and he has no occasion for any thing of mine, as the poet has justly said.

## D I S T I C H.

I have observed that men *incline* towards those who are rich,  
But *decline* all connexion with those who have nothing.

## C L A S S F O U R T H.

The *fourth* class, contains *seven* PARTICLES, which govern the noun in the OBJECTIVE case, viz.

1. The Particle *وَ* synonymous with *مَعَ*.

## E X A M P L E.

اِسْتَوَى الْمَاءُ وَالْخَشَبَةَ The water was equal *with* the wood.

## Annotation.

The Particle *وَ*, as synonymous with *مَعَ* is like other Particles a subject of controversy with Grammarians, some contending for its government, and others denying it, and both parties producing arguments and quotations to defend their respective opinions. The author of the *صَو* says the government usually assigned to *وَ* is properly owing to some preceding verb, either expressed or understood in the sentence, as in the example *سَرْتُ وَزَيْدًا* 'I travelled *with* Zued.'

It always in the above sense, denotes *society* or *companionship*, and is found to occur three different ways in a sentence.

1. It is preceded by a verb, as *سَرْتُ وَزَيْدًا* I travelled *with* Zued? Or by a word resembling a verb in sense, as, *مَا لَكَ وَزَيْدًا* i. e. *مَتَصَحَّح* What are you doing *with* Zued?

2. **لَا** used in the sense of **إِسْتِثْنَاء** or *exception*, in two ways. The *first* is termed **مُتَّصِلٌ** or *homogeneous*, and signifies in its grammatical sense, that the **مُسْتَثْنَى** or word following the Particle of exception, is of the same species, or *homogeneous* with the **مُسْتَثْنَى مِنْهُ** or word preceding the Particle.

## EXAMPLE.

**جَاءَ نَبِيَّ الْقَوْمِ الْأَزْبِدَا** The tribe came to me, except Zueð.

The *second* is termed **مُنْقَطِعٌ** and signifies that the **مُسْتَثْنَى** and **مُسْتَثْنَى مِنْهُ** must be *heterogeneous* or *dissimilar* in their nature.

## EXAMPLE.

**جَاءَ نَبِيَّ الْقَوْمِ إِلَّا حَبَارَا** The tribe came to me except the Ass.

## Annotation.

2. By a Participle active, as, **إِنْسَاكَرُوا نَادِيَّ** I descended, or went down *with* the Nile.

3. By a Passive Participle, as, **الْبَقَاةُ مَتْرُوكَةٌ وَفَصِيلُهَا** The Camel is let loose *with* her young one.

OF THE PARTICLE **لَا**.

The Particle **لَا** is used in the sense of **إِسْتِثْنَاء** or *exception*, and is considered synonymous with the following words:

**لَيْسَ لَا يَكُونُ خَلَا عَدَا حَاشَا غَيْرُ سَوِي**

Of the above synonyma **سَوَا** is written in three other different ways, namely **سَوِي**, **سَوَا**, **سَوِي**. **لَا** is a simple Particle. **لَيْسَ** and **لَا يَكُونُ** verbs. **خَلَا** and **عَدَا** occasionally both verbs and Particles, and **غَيْرُ** and **سَوِي** nouns.

OF THE **مُسْتَثْنَى مِنْهُ** AND **مُسْتَثْنَى**

The word **مُسْتَثْنَى** is a Passive Participle, and means literally *excepted* or *excluded*. **مُسْتَثْنَى مِنْهُ**

The following words, viz. **يَا هَيَا أَيَا** are called **أَلْهَزَةُ الْمَفْتُوحَةِ** or VOCATIVE PARTICLES, and are used in the following manner:

**يَا** Whether the object addressed is distant or near.

**هَيَا** and **أَيَا** When the object is distant.

**أَلْهَزَةُ الْمَفْتُوحَةِ** and **أَيَا** When the object is near.

The above five Particles, when they precede a noun in regimine, govern the **مُضَافٌ** or Governing Noun, in the ACCUSATIVE or OBJECTIVE case.

#### EXAMPLES.

**يَا عَبْدَ اللَّهِ** { O slave of God, (or as a proper name)  
O Abdoolah!

#### Annotation.

That from which the exception is made. **مُتَّصِلٌ** may be translated *homogeneous*; **مُنْقَطِعٌ** *heterogeneous*; the Grammatical distinction between these terms is obvious and useless, and requires no further explanation.

The **مُسْتَثْنَى** invariably requires, that its **مُسْتَثْنَى مِنْهُ** should either be a plural noun, as **جَاءَنِي الرِّجَالُ إِلَّا زَيْدًا** 'The men came to me all but Zued;' or a noun of multitude singular, as **جَاءَنِي الْقَوْمُ إِلَّا زَيْدًا** 'The tribe came to me all but Zued.'

The **مُسْتَثْنَى** is rendered *Nusub*, or governed in the *objective* case, after the following order:

1. When found in an *assertive* sentence, viz. in a sentence neither *prohibitive*, *negative*, nor *interrogative*.

#### EXAMPLE.

**جَاءَنِي الْقَوْمُ إِلَّا زَيْدًا** 'The tribe came except Zued.'

2. When the **مُسْتَثْنَى** precedes the **مُسْتَثْنَى مِنْهُ**

أَيَا غُلَامَ زَيْدٍ O Boy of Zued!  
 هَيَا شَرِيفَ الْقَوْمِ O thou who art noble in thy tribe!  
 أَيُّ أَفْضَلَ الْقَوْمِ O most excellent of the tribe!  
 أَعْبَدَ اللَّهَ O slave of God, or (O Abdoolah!)

But when the noun following them, is not in regimine, it receives the vowel mark رَفْع without the *Tunween*.

## EXAMPLES.

يَا زَيْدُ O Zued!  
 يَا رَجُلُ O man!

## Annotation.

## EXAMPLE.

وَمَالِي إِلَّا آلَ أَحْمَدَ شَيْبَةَ  
 وَمَالِي إِلَّا مَشْعَبَ الْحَقِّ مَشْعَبَ

\* I acknowledge no other tribe, than that of the Prophets.  
 And follow no faith, but the true one.\*

3. When the <sup>مُسْتَقْبَلِي</sup> follows either مَا خَلَا or مَا عَدَا

4. When the <sup>مُسْتَقْبَلِي</sup> follows either لَيْسَ or لَا يَكُونُ

There are a variety of other minute rules regarding <sup>إِلَّا</sup> and its government, which I pass over as unimportant.

## OF THE VOCATIVE PARTICLES.

The author of the *MOOGNEE*, says the Particle <sup>يَا</sup> may be used without any respect to the proximity or distance of the object addressed;—Is of more general application than the other

## Annotation.

Particles, and is occasionally understood in a sentence, as <sup>يُوسُفُ أَعْرِضْ عَنْ هَذَا</sup> *O Joseph let this alone,* or *refrain from this!* It is alone applied to the word <sup>اللَّهُ</sup> and to <sup>أَيُّهَا</sup> and <sup>أَيُّهَا</sup> masculine and feminine.

The Particle <sup>هِيَ</sup> is supposed to be originally <sup>يَا</sup> the *Humza* being changed into <sup>هَا</sup>.

<sup>أَيُّ</sup> occurs also as a <sup>حَرْفُ التَّسْوِيرِ</sup> or *Explanatory Particle*, as <sup>عِنْدِي عَسْكَدٌ أَيْ ذَهَبٌ</sup> *I have got money, that is, Gold.*

The Person or thing addressed is called the <sup>مُنَادِي</sup>, which is considered a species of the <sup>مَفْعُولُ بِهِ</sup>, and is always invoked, by one of the vocative Particles in the sense of the verb <sup>أَدْعُو</sup>, 'I call or invoke.'

*The various Particles in the fourth class are illustrated in the following Arabian Tale.*

## حكاية

قِيلَ إِنَّ بَعْضَ الْأَدْبَاءِ مَرَّتْ أَلْفَ يَوْمٍ مِنَ الْأَيَّامِ عَلَى نُحُوتٍ يُدْرَسُ فِي دَارِهِ  
لَهُ وَبَيْنَ يَدَيْهِ صَبِيٌّ يَقْرَأُ فِي النَّحْوِ فَوَقَفَ بِأَزَاءِ أَبِيهِ لِيَسْمَعَ قِرَاءَةَ الصَّبِيِّ  
فَسَمِعَهُ يَقُولُ يَا سَيِّدِي إِذَا قُلْتُ خَرَجَ النَّاسُ الْآزِيدُ أَوْ قِيلَ لِي لَا يَ  
سَبَبٍ لَمْ يَخْرُجْ زَيْدٌ فَبَا أَقُولُ فَقَالَ الشَّيْخُ قُلْ إِنَّهُ مُسْتَعْدِلٌ بِضَرْبِ عُمُرٍ  
وَقَالَ الصَّبِيُّ أَحْسَنْتَ فَإِذَا قُلْتُ قَامَ الْقَوْمُ الْآجِبَارُ أَوْ قِيلَ لِي لَا يَ

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عَلَّمَ لَمْ يَغْمُ الْحَبَّارُ فَبَا أَوْ قَوْلُ فَقَالَ الشَّيْخُ قُلْ إِنَّهُ مُشْتَغِلٌ بِأَكْلِ الْعَلْفِ قَالَ  
 الصَّبِيُّ أَحَسَنْتَ فَإِذَا قُلْتُ جَاءَ الْأَمِيرُ وَالْجَيْشُ وَقِيلَ لِي مَا الَّذِي جَاءَ  
 بِالْأَمِيرِ وَجَيْشِهِ فَبَا أَوْ قَوْلُ فَقَالَ الشَّيْخُ قُلْ إِنَّهُمْ جَاءُوا بِحُكْمِ هَذَا الشَّيْخِ  
 لِيَضْرِبُنِي فَصَرَخَ الصَّبِيُّ وَنَادَى يَا أُمَّةَ مُحَمَّدٍ أَدْرِكُونِي أَيُّ أَخِي أَغِثْ  
 أَخَاكَ أَيَا أَبَتِ الْوَحَا أَلَوْ حَاقَ بِهَا قَوْمِي الْعَجَلُ أَلْعَجَلُ فَإِنَّ الشَّيْخَ قَدْ  
 جُنَّ وَلِذَا أَمَرَ بِضَرْبِي ثُمَّ وَلَّى هَارِبًا فَضَحِكَ الْأَدِيبُ مِنْهَا وَمَضَى لِشَأْنِهِ

## S T O R Y.

A man of learning went one day to the house of a Grammarian, who happened at the time to have a boy before him reading Syntax. The learned man stopped at the door to hear the boy read, and heard him say to his master. 'O Sir, when I say,' "*all the people went out but Zued.*" and am asked—why did not Zued go out *also*? What answer should I give? Say, replied the master, that he was busy beating AMR. Very well, said the boy: but when I say,—"*the tribe rose up all but the Ass,*" and am asked—why did not the Ass rise up too? What should I answer? Answer, said the pedant, that he was busy eating grass. Good, said the boy—and when I say—'*the General came along with the army,*' and am asked—what brought the General along with the army? What should I say? Say, said the schoolmaster, they are come by order of this gentleman (at the door,) to flog me.—On hearing which the boy uttered a shriek—exclaiming—protect me, O followers of MOHUMMED! O father! O brother! O people! hasten, hasten, to my assistance, for *this man at the door*, is certainly mad, and has given orders to have me beaten, and out he ran. The man laughed heartily at both of them, and went about his business.



## CLASS FIFTH.

The *fifth* CLASS contains *four* PARTICLES, which render the final letter of the Aorist Tense *نَصَب* viz.

إِذَنْ كَيْ لَنْ أَنْ

1. The Particle أَنْ prefixed to the AORIST, restricts it to FUTURE time.

## EXAMPLE.

أَرْجُو أَنْ تَقُومَ I hope you will rise.

## Annotation.

## OF THE PARTICLE أَنْ

The Particle أَنْ with the *Humza Mustooh*, and *Noon Quiescent*, as explained in the Text, occurs both as a Noun, and a Particle.

As a *noun* it is supposed by the author of the *MOOGHNEE* and other Grammarians, to be equivalent to *أَنَا* the *first* personal pronoun, as أَنْ قَعَلْتُ 'I did,' and in other cases to the *second* personal pronoun, in the words أَنْتَ أَنْتِ أَنْتُمْ أَنْتُنَّ where the termination is merely indicative of gender or number.

As a Particle it is used in *four* ways.

أَنْ مَوْصُولِي as recorded in the Commentary, is called also أَنْ مَوْصُولِي from the circumstance of its being prefixed either to the AORIST, or PAST Tense, and sometimes even to the IMPERATIVE, as كَتَبْتُ إِلَيْهِ أَنْ يَرِثَ قَمٌ وَأَيْتٌ 'I wrote to him to rise and come.'

Its pronoun, is generally rejected in composition, but sometimes expressed, as قُلُوا لَنْدِ فِي يَوْمِ الرِّخَاءِ 'But if you had solicited me in the day of prosperity.'

It is occasionally met with as an *Explanatory* Particle, synonymous with كَيْ, as in the following Example from the Qooran: أَنْ اصْنَعْ الْفُلْكَ 'That is, make the Ark.'

But if prefixed to the Preterite it causes no alteration in the time, and is then called *اِنْ الْمَصْدَرِيَّة* or the infinitive *اِنْ*.

## EXAMPLE.

*اَعْجَبَنِي اَنْ خَرَجْتَ* { Your going out surprised me, or it surprised me that you went out.

2. The Particle *لَنْ* restricts the verb to FUTURE time, in a confirmed negative sense.

## EXAMPLE.

*لَنْ تَرَانِي* You will certainly not see me,

## Annotation.

As a PLEONASTIC PARTICLE it occurs as follows:

1. After *لَمَّا التَّوْقِيْعِيَّة* or the TEMPORAL LUMMA, *لَمَّا جَاءَ زَيْدٌ*, 'When Zued came.'
2. Between the Particle *لَوْ* and a *فَعْلٌ لِّقَسَمٍ* i. e. a verb of swearing: as *لَوْ اَنْ اَقْسَمُ بِاللّٰهِ* 'If I swear by God.'
3. Between the Preposition *كَ* and its governed word; as *زَيْدٌ كَالْاَسَدِ* 'Zued is like a Lion;'
4. After *اِذَا* as, *اِذَا اَنْ خَرَجْتَ* When you went out.

OF THE PARTICLE *لَنْ*.

*لَنْ* is a negative Particle restricting the verb to FUTURE time. The Grammarian *فَرَّاز* says it was originally *لَا*, the ALIF of which is changed into NOON; but this Etymology is rejected by the author of the MOOGHNEE who confirms the account given in the Commentary, in which opinion he is supported by *كَسَائِي* and *خَالِد*.

This Particle, agreeably to the authority of the Grammarian خلیل KHULEEL is compounded of لَا and اِنْ. The *Humza* is rejected, for the sake of euphony, leaving اِنْ, the *Alif* of which is also thrown out, because two quiescent letters occurring together cannot be pronounced, and thus we have اِنْ.

3. The Particle كِي is used in the sense of تَعْلِيل and سَبَبِيَّة or *cause* and *motive*, indicating that that which precedes it, is the cause of that which follows it.

## EXAMPLE.

اَسَلَبْتُ كِي اَنْ اَدْخُلَ الْجَنَّةَ } I embraced the Moosulman faith, that I might  
enter into Heaven.

## Annotation.

## OF THE PARTICLE كِي

The author of the MOOGHNEE says, that كِي is a noun abbreviated from كَيْف as in the following verse :\*

كِي تَجْنَحُونَ اِلَى سَلَمٍ وَمَا ثَرَتْ  
قَتْلًا كُمْ وَلَظَى الْهَيْجَاءِ تَضْطَرُّ

How can you incline to peace,  
Your slaughtered friends being yet unrevenged,  
And the flame of war still raging?

It occurs as a PARTICLE in the sense of اِنْ اِلْصَدْرِيَّة and لَمْ اِلْصَدْرِيَّة and in this sense precedes the مَا الْمَوْصُولَة, Example, كَيْمَا ضَرَبْتَ, that is, لِمَا ضَرَبْتَ, 'Why did you strike.'

It precedes also the مَا اِلْصَدْرِيَّة, Example, يَرْجِي الْغَتَّى كَيْمَا يَضْرُو يَنْفَع, 'A man may expect to receive the good or evil he does.'

Also in the sense of اِنْ اِلْصَدْرِيَّة, as اِنْ لَا تَأْسُوا لَكَيْلًا تَأْسُوا, 'That you be not sorrowful.'

\* As a proof of this it may be observed that the نُونُ الْاَعْرَابِ is retained in تَجْنَحُونَ, which would have been rejected had كِي been here a governing Particle.

4. The Particle **إِذْنٌ** is used in the sense of **جَوَابٌ** and **جَزَاءٌ** or *answer*, and *consequence*, and restricts the verb to FUTURE time.

## EXAMPLE.

**إِذْنٌ تَدْخُلُ الْجَنَّةَ** { Then you will enter into heaven,' in an-  
 answer to him who said **أَسَلَيْتُ** 'I embraced  
 the Mohummudan faith.'

## Annotation.

OF THE PARTICLE **إِذْنٌ**

Some Grammarians maintain that **إِذْنٌ** is a noun, but the general opinion is that it is a Particle. As a Particle some derive it from **أَذْ** and **أَنْ** and others again allow it no Etymology, but consider it a simple uncompound Particle.

The Grammarian **شَاوِبِي** says it is always used in the sense of **جَوَابٌ** and **جَزَاءٌ** as explained in the Text; but **فَارَسِي** merely admits its *general* application in this sense, and gives the following example, to prove that it is sometimes met with as the **جَوَابٌ** alone;—as in answer to the assertion, **أُحِبُّكَ** 'I love you,' **إِذْنٌ أَظُنُّكَ صَدِّقًا** then I think you speak truth! where the Grammarian observes that *truth* cannot be considered as a *consequence* of the preceding assertion.—'I love you,' and must therefore be looked upon merely as the *answer*. This is one of the many trifles that exercise the ingenuity of Arabian Grammarians.

The government of **إِذْنٌ** is guided by certain conditions.

It must immediately precede the Aorist, with the exception of a **قَسَمٌ** or *oath*, or the negative Particle **لَا** either of which is allowed to intervene, without destroying its government, as, **إِذْنٌ وَاللَّهِ** 'Then by God I will honor you,'—or, **إِذْنٌ لَا أَظُنُّكَ كَاذِبًا** Then I do not think you a liar! But we could not say, **إِذْنٌ أَكْرِمَكَ**, nor **إِذْنٌ يَا عَبْدَ اللَّهِ أَكْرِمَكَ**. This is the general opinion of Grammarians, but **أَبِي عَصْفُورٍ** thinks a *Zurf* occurring between the Particle and the verb will not affect its government, as **إِذْنٌ غَدًا أَكْرِمَكَ** 'Then to-morrow I will honor you.'

*The Particles in the Fifth Class are included in the following Story.*

### حكايت

قَالَ بَعْضُ الْفَضْلَاءِ دَخَلْتُ يَوْمًا عَلَى صَدِيقٍ لِي وَكَانَ مُغْنِيًا حَادٍ قَا  
فَعُلْتُ لَهُ جُنَّتْكَ الْآنَ كَيْ تُسَبِّحَنِي مَا يُفْرِجُ هَبِّي فَإِنِّي أَصْبَحْتُ  
الْيَوْمَ مَكْرُوبًا وَمَا لِدَفْعِ اللَّهِ عِلَاجَ سَوَى الْغَنَاءِ وَأَحِبُّ أَنْ تُغْنِيَ بَيْتَيْنِ  
مُطَرَّبَيْنِ فَقَالَ سَبْعًا وَطَاعَةً ثُمَّ تَرَنَّمَ بِهِذَيْنِ الْبَيْتَيْنِ  
لَمَّا رَجَلْتُمْ عُقُودَ الصَّبْرِ حَلَّيْتُمْ      وَفِي صَنِيمِ الْحَبَشَا وَالْقَلْبِ حَلَّيْتُمْ  
مَا ضَرَكْتُمْ لَوَارِ الْعَيْشِ حَلَّيْتُمْ      عِنْدِي حَرَامٌ وَعِنْدَ الْغَيْرِ حَلَّيْتُمْ  
قَالَ فَطَرَبْتُ وَزَالَ عَنِّي اللَّهُ الَّذِي كَانَ مُسْتَوَلِيًّا عَلَى قَوَادِي فَقُلْتُ  
لَهُ هَلْ يُوْجَدُ فِي هَذِهِ الْبَلَدَةِ مَنْ يُصَاهِبُكَ فِي الْغَنَاءِ قَالَ مَا أَظُنُّ  
وَلَنْ تَرَى مَنْ يَعْرِفُ الْغَنَاءَ فِي هَذِهِ الْمَدِينَةِ مِثْلِي ثُمَّ خَرَجْتُ مِنْ  
مَكَانِهِ وَقُلْتُ لَهُ أَنَا أَتَيْتُكَ غَدًا بَيْنَ الصَّلَوَتَيْنِ إِنْ شَاءَ اللَّهُ تَعَالَى فَقَالَ  
إِذَنْ أَشْبِعْكَ مَا يُسَرِّبُهُ بِأَلْسِنَتِهِ بَالِكًا فَلَمَّا كَانَ وَقْتُ الْمَسَاءِ جَاءَ نِي بَعْضُ

الْأَجْبَاءِ وَأَخْبَرَ نِيَّ أَنَّ السُّلْطَانَ أَمَرَ بِقَتْلِ الْمُغْنِيِّ فَقُلْتُ مَا الْعِلَّةُ فِي  
ذَلِكَ قَالَ إِنَّ ابْنَةَ السُّلْطَانِ سَبَّحَتْ غَنَاءَهُ الْيَوْمَ فَطَرَبَتْ طَرَبًا شَدِيدًا  
وَكَادَتْ أَنْ تُلْقِي نَفْسَهَا مِنْ أَعْلَى الْقَصْرِ فَوَثَبَ إِلَيْهَا أَبُوهَا وَأَدْخَلَهَا  
غُرْفَةً وَقَعَلَ الْبَابَ عَلَيْهَا ثُمَّ أَمَرَ بِقَتْلِهَا فَحِينَ سَبَّحَتْ الْخَبَرَ هَرَبْتُ بَعْدَ  
أَنْ خَرَجَ النَّاسُ مِنْ عِنْدِي خَوْفًا عَلَى نَفْسِي مِنَ الْقَتْلِ إِذْ كَانَتْ  
النَّفْسِيَّةُ مِنِّي

## S T O R Y.

I called one day, said a learned man, upon a friend of mine, who was an excellent Singer, and said to him, I am come to you, that you may enliven me with a song, for I have been annoyed this morning, and know no remedy so effectual in dispelling care. I beg therefore that you will oblige me with a couple of good verses. He answered, with great pleasure, and sung the following.

Thy flight the knots of patience hath unwound,\*

Yet in my soul thy form is firmly bound :

What were thy wrong, love's bitter to allay,

With sweets from me withheld ; on others cast away.

I was delighted, says the narrator, with his harmony, and found myself relieved from the affliction that weighed upon my heart, and asked him, do you think any other person in this city can be found a match for you in singing. No said he, I do not think there is, nor will you ever find in it any such. I then took my leave of him, saying ;—I will call upon you tomorrow, please God, between the

\* The verb <sup>حَلَيْتُمْ</sup> in the original is used in four different senses. In the first it means to *open*. In the second to *enter*. In the third to *sweeten*, and in the fourth to be *lawful*.

noon and evening prayers.—Then, said he, I will sing you something that will please you. One of my friends called upon me in the evening, and informed me that the King had ordered the Songster to be put to death.—On what account I asked? Because replied he, the King's Daughter heard him singing to-day and was so enchanted with his voice, that she was nearly throwing herself down from the top of the palace in *ecstasy*;—the King ran and drew her in from the window, and having locked the door, ordered the Musician to be put to death. On hearing this said the learned man, I made my escape, as soon as the people left me, fearing I might experience the same fate myself, I being in fact the cause of his singing.

## CLASS SIXTH.

The *sixth* CLASS contains *five* PARTICLES which being prefixed to the AORIST, render the final letter جَزْم or QUIESCENT, viz.

إِنْ لَا أَتْنَهِي لَأَمُ الْأَمْرِ لَمَّا لَمْ

1. The Particle لَمْ converts the AORIST into a NEGATIVE PRETERITE.

## EXAMPLE.

لَمْ يَضْرِبْ In the sense of مَا ضَرَبَ He did not strike.

## Annotation.

## OF THE PARTICLE لَمْ.

The Particle لَمْ is synonymous with مَا. Its effect upon the Aorist is to change رَفَعَ into جَزَم, rendering the final letter quiescent, and seems in this respect to correspond with the Apocope of European Grammarians. In conversation however this rule is not always observed by the Arabs, who use it like مَا and يَ without causing any difference of inflexion in the verb; the same license is sometimes indulged in Poetry, and what is still more extraordinary the Grammarian لَحْيَانِي<sup>٥</sup> LUHYANEE says, it occasionally renders the Aorist نَصَب, and in this way he reads the first sentence of the 94th Chapter of the Qooran:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ “ Have we not opened thy breast.”

2. The Particle  $\text{لَمَّا}$  is used like  $\text{لَمْ}$  but is peculiarly applied in the sense of  $\text{اِسْتِغْرَاق}$  to denote *universality of past time*, and indicates, that the action conveyed by the verb was never performed *at any past period*.

## EXAMPLE.

$\text{لَمَّا يَضْرِبُ زَيْدٌ}$  In the sense of

$\text{مَا ضَرَبَ زَيْدٌ فِي شَيْءٍ مِنَ الْاَزْمَنَةِ الْمَاضِيَةِ}$

Zued did not strike (him), at *any past period*.

## Annotation.

OF THE PARTICLE  $\text{لَمَّا}$ .

The distinction observed by the Arabian Grammarians in point of sense between  $\text{لَمْ}$  and  $\text{لَمَّا}$  seems to be this, that  $\text{لَمْ}$  as a Negative relates to a *portion* of time past, whereas  $\text{لَمَّا}$  in a more comprehensive and absolute sense, embraces the *whole* period; we can say therefore  $\text{لَمْ يَكُنْ ثُمَّ كَانَ}$  "It was not *then*, but was afterwards;" but we could not substitute  $\text{لَمَّا}$  in the sentence, and say  $\text{لَمَّا يَكُنْ ثُمَّ كَانَ}$  which would in fact amount to this.—"It *never* was and *then* was." This is the general opinion of Grammarians, but there are some who consider these Particles as synonymous in every respect.

The author of the  $\text{قَطْرُ النَّدَا}$  makes it a compound of  $\text{لَمْ}$  and  $\text{مَا}$  which is confirmed by  $\text{رُضِيَ}$  Ruzee, who adds that  $\text{مَا}$  is added to it in the same manner as in  $\text{اَيْنَمَا}$  &c. These Grammarians observe another distinction in the use of  $\text{لَمْ}$  and  $\text{لَمَّا}$  the former of which they say may be preceded by a *conditional* Particle, as  $\text{اِنْ لَمْ يَكُنْ}$  or  $\text{لَوْ لَمْ يَكُنْ}$  but we cannot say  $\text{اِنْ لَمَّا يَكُنْ}$  or  $\text{لَوْ لَمَّا يَكُنْ}$ .

$\text{لَمْ}$  differs also from  $\text{لَمَّا}$  in this, that the verb of the latter may be sometimes omitted in a Sentence, as  $\text{لَمَّا دَخَلْتُهَا}$  that is  $\text{قَرَبْتُ الْمَدِيْنَةَ وَلَمَّا}$  'I went close to the City, but did not enter it.'

The word  $\text{لَمَّا}$  besides its use as a governing Particle, is employed to denote *time*, and seems in this case to resemble *when*. As such, it is prefixed to a verb in the *past time*, in a Proposition consisting of



3. The Particle, or letter termed **لَامُ الْأَمْرِ** or Imperative **لَامُ** demands the performance of an action, or requires something to be done, either by a

PERSON ABSENT (الْفَاعِلُ الْغَائِبُ) i. e. THE THIRD PERSON, as

لِيُضْرَبَ زَيْدٌ Let Zued strike.

Or, by the **SPEAKER HIMSELF** (الْفَاعِلُ الْمُتَكَلِّمُ) i. e. The FIRST PERSON, as

لَا ضَرْبَ Let me strike.

لِنُضْرَبَ Let us strike.

Or in the **PASSIVE VOICE**, (in the following order,) as

لِيُضْرَبَ زَيْدٌ Let Zued be struck.

لَتُضْرَبَ Be thou struck.

لَا ضَرْبَ Let me be struck.

لِنُضْرَبَ Let us be struck.

#### Annotation.

two members, the second of which is connected with the first by means of this Particle, as **لَمَّا جَاءَ نَبِيٌّ** 'When he came, I honored him.' It is therefore termed by Grammarians **حَرْفُ وَجُودٍ**

to denote the relation it bears to, or its *existence* with some other thing; and by others again **حَرْفُ رَجُوبٍ** for a similar reason, to indicate its *necessary* connexion with some subsequent Event. **إِنِّي جَنِّي**; **فَارَسِي**; **وَأَبِي سِرَاجٍ** and many other Grammarians however consider it as a Noun of time, synonymous with the word **حِينٍ** but **ISNO MALIK** thinks rather with **إِذْ**

Is also used in the sense of **اِسْتِثْنَاءٍ** or *exception*, as in the following example from the 86th Chapter of the Qooran;

إِن كُلِّ نَفْسٍ لَّا عَلَيْهَا حَافِظٌ

There is no Soul without a Guardian over it.

4. The *لَا النَّهْي* or Prohibitive *لَا* is directly opposed in sense to the *لَا مِأْمَر* or *لَا* of command; and prohibits or forbids the performance of an action by an agent, whether the 1st 2d or 3d PERSON.

## EXAMPLES.

*لَا يَضْرِبْ* Let him *not* strike.

*لَا تَضْرِبْ* Do thou *not* strike.

*لَا أَضْرِبْ* Let me *not* strike.

*لَا نَضْرِبْ* Let us *not* strike.

And in the Passive voice, as

*لَا يُضْرَبْ* Let him *not* be struck.

*لَا تُضْرَبْ* Be thou *not* struck.

*لَا أُضْرَبْ* Let me *not* be struck.

*لَا نُضْرَبْ* Let us *not* be struck.

## Annotation.

which amounts to this, that, 'every soul hath a guardian over it,' and in this way the sentence is rendered by Sale, as well as Marracci, though the latter reads *لَا* instead of *لَا*, and makes *لَا* a conditional instead of a Negative Particle,—“Si omnis anima certe non est super eam custos!” Yet Marracci knew that *لَا* was occasionally used as a negative Particle, though he has not in his Note given any rule for it.—“Particula *لَا*, si, habet apud Arabes, sicut etiam apud Hebreos, vim juramenti. Negativi in affirmatione, et affirmativi in Negatione ut hoc loco, in quo ita explicanda est sententia, and the learned SCHULTENS in his Notes on the HAMASA, thinks its real meaning on all such occasions as the above is *if*.” Sunt qui *لَا* si alias, subinde negare existiment; ut in Alcorani illo *لَا الْكَافِرُونَ إِلَّا فِي غُرُورٍ* non sunt impii nisi in delusione, at vera Syntaxis adfert si impii, nisi

5. The Particle **إِنْ** is used before two sentences, the first of which must be a VERBAL one, (**الْجُزْأَةُ الْفَعْلِيَّةُ**); the second may be either verbal or NOMINAL, (**الْجُزْأَةُ الْأَسْمِيَّةُ**). The first branch of the proposition contains a CONDITION, and is termed, (**الشَّرْطُ**) the second the CONSEQUENCE, and is called, (**الْجَزَاءُ**). If a verb in the AORIST be found in both sentences, or in the *conditional* sentence alone, it must necessarily be marked **جَزَمَ** as :

**إِنْ تَضْرِبَ أَضْرِبُ** } If you strike, I will strike.  
**إِنْ تَضْرِبَ ضَرَبْتُ** }

**إِنْ تَضْرِبَ فَزَيْدٌ ضَارِبٌ** } If you strike, then Zued will strike, or *lit.* Zued is a striker.

### Annotation.

*in delusione.* Vid. Schult. ad Exc. Ham. p. 389. But the fact I believe is that **إِنْ** is always taken in a Negative sense when followed by a Particle of *exception*: the above reading is sanctioned by **عَاصِمٌ** ASIM; **جَزْأَةٌ** HUMUZA; **إِبْنُ عَامِرٍ** IBNO AMIR and others.

### OF THE PARTICLE CALLED **لَامُ الْأَمْرِ** OR IMPERATIVE **لَامُ**.

The **لَامُ الْأَمْرِ** or letter **لَامُ** of command may be always marked with the vowel **كُسْرَةٌ**, but the Grammarian **سَلِيمٌ** makes it **قَتَحَةٌ**. When it follows either the Conjunction **وَ** or **فَا** it is generally rendered *Quiescent*, and also occasionally after **ثُمَّ**.

It is generally omitted in the 2d Person of the Imperative Active, and also in the 1st Person, and is sometimes understood in Poetry, though its government remains, as **وَيَكُنْ الْخَيْرُ مِنْكَ نَصِيبٌ** 'And let your generosity or munificence reserve for me a portion.' The Grammarian **مَبْرَدٌ** however does not subscribe to this rule even in Poetry, unless it is found preceded in the Sentence by the PREPOSITION **لَا**, as

But if the Aorist be merely in the latter sentence, or in that containing the *consequence*, it may, or may not be marked **جَزَمَ** at discretion, as **إِنْ ضَرَبْتَ أَضْرِبُ**  
If you beat, I will beat.

### Annotation.

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ

‘ Say (O Mohummud) to my faithful servants ; let them observe the stated hours of prayer.

### OF **لَا** **لَا إِلَهَ إِلَّا اللَّهُ** OR THE PROHIBITIVE **لَا**.

The Prohibitive Particle **لَا** is seldom found with the 1st Person, but is equally applicable to the 2d and 3d. Its origin and character are disputed. Some Grammarians derive it from the **لَام** of command, by adding to it *Alif*—**لَا إِلَهَ إِلَّا اللَّهُ** says it is not a *prohibitive* but a *Negative* Particle, and that the government ascribed to it, is to be attributed to the Imperative **لَام** understood : but both these opinions are overruled by the author of the *MOOGHNEE* who confirms the doctrine recorded in the *Commentary*.

### OF THE PARTICLE **إِنْ**.

There is nothing to be remarked of **إِنْ** except that it is used as a *Negative* as well as a *conditional* Particle, and that it is frequently found as a mere expletive. Schultens says it is used rhetorically as an animated *Aposiopesis* in swearing, a use that has not been discovered by any of the Arabian Grammarians, and which I shall not therefore transcribe. The Particles in Class the Sixth are illustrated in the following Story.

### حكاية

قِيلَ إِنَّ امْرَأَةً أَضْرَبَتْ بِهَا الطَّيْنُ فَشَكَتْ حَالَهَا إِلَى الطَّبِيبِ فَقَالَ لَهَا  
إِنْ تَشْتَعِبِي صَفَارَ الْبَيْضِ وَمَسْحُوقَ الْهَوَا جَوًّا تَبْرِيِّي فَأُطْلَعَتْ إِلَى

عَطَارٍ عِنْدَهُ غُلَامٌ حَسَنُ الصُّورَةِ وَقَالَتْ لَهُ مَرُّ هَذَا الْغُلَامِ يَا شَيْخُ لِيَزِنَ لِي  
 بِدِرْهَمَيْنِ شَيْئًا مِنْ هَوَى الْجَوَى فَلَمْ يَفْهَمْ أَنَّهَا تُرِيدُ الْهَوَا جَوًّا وَخَالَ  
 أَنَّهَا تَسْتَلُّ عَنْهَا تَهْوَى النَّفْسُ مِنْ مَرَارَةِ الْعِشْقِ وَقَالَ لِلْغُلَامِ هَبْ لَهَا مَا تُرِيدُ  
 مِنْكَ يَا بَنِيَّ فَغَضِبَتْ الْأَمْرَةُ وَقَالَتْ إِنِّي لَمَّا أَتَيْتُكَ مَا خَطَرَ بِيَا لَيْكَ يَا شَيْخُ  
 وَتَنَاهَا أُرِيدُ دَوَاءَ يُسَيِّئُ هَوَى الْجَوَى فَتَحَجَّجِلَ الشَّيْخُ وَقَالَ لَهَا لَا تَكْذِبِي  
 خَاطِرَكَ يَا بَنِيَّةَ وَقَوَّايْ هَوَا جَوًّا ثُمَّ قَالَ لِلْغُلَامِ زِنْ لَهَا بِدِرْهَمَيْنِ شَيْئًا  
 مِنْ هَوَا جَوًّا وَلَا تَبْخَسْهَا فِي الْوَزْنِ \*

## S T O R Y

It is related that a woman was troubled with a tingling\* in her ear, and went to a Physician for his advice on the subject. The Physician said, if you apply (to your ear) the yolk of an egg, and a little pulverized LOVE-APPLE you will be well. The woman went to an Apothecary, who had a handsome Apprentice, and said, I will thank you to desire your boy to weigh me out two Dirhums worth of LOVE'S-APPLE!† The Apothecary not knowing, that she meant the plant of that

\* The word طنين is derived from طن which corresponds both in sound and sense with *tinkle* in English, and *tinnio* in Latin. It is here used technically for the *Tinnitus Aurium* of Physicians.

† I have endeavoured to imitate the quibble in the original on the words هَوَا جَوًّا HUOWA-JUOWA, and هَوَى الْجَوَى HUOWUL-JUOWA. The first is the name of an herb or plant: the second means

name, on the contrary believing she wished for that which no plant or herb can cure,† said to his Apprentice, give the lady my boy, what she wishes of you. The woman was enraged at the insinuation, and said, I never thought of the strange idea, which has entered your mind; I merely wished for a little of the medicine called LOVE'S-APPLE. The Apothecary felt embarrassed, and said, O my good daughter do not annoy yourself, but say if you please, LOVE-APPLE.§ He then gave an order to his boy to weigh her out three Drams of it, and not to stint her in the weight,

### CLASS SEVENTH.

The *seventh* CLASS contains *nine* words, which give جزم or the QUIESCENT mark to the AORIST. They possess a conditional or hypothetical signification like the literally, the *desire* or *ardour* of *love*. I am aware that the LOVE-APPLE, as a genus of the *Monegynia* order, is not exactly applicable to the Arabian plant, but it serves to convey some idea of the Pun, and this is all I intended.

† The original means simply, “that which the heart pants after from the *bitterness*, or violence of love.” We may suppose that the Arabian Apothecary from the Lady's mistake imagined her in search of the *Agnus Castus*, or some other love antidote, but having no idea that so much virtue could be found in an herb:—*He mihi quod nullis amor est medicabilis herbis!* Unwittingly recommended her to his Apprentice.

§ Or two *miskals* which are supposed equal to three Drams.

### Annotation.

OF مِّنْ.

The word مِّنْ has various other uses besides those mentioned in the Commentary; the following are of common occurrence and may be worth inserting:

It is used, 1st *Interrogatively*, as مِّنْ بَعَثْنَا مِّنْ مَّرْقَدَةٍ نَّ who has aroused us from our place of rest (i. e. the Grave)?

Particle **إِنْ** and are placed in construction before two verbs, the first of which is the cause of the second. The first is termed **الشَّرْطُ** and contains the **CONDITION**: the other **الْجَزَاءُ** and expresses the **CONSEQUENCE**. If the verb in both cases be in the **AORIST**, or in the conditional sentence alone, it must in either way receive the mark **جَزْمٌ**

They are as follows :

إِذَا مَا حَيْثُ أُنِيَ أَتَيْتَا أَيَّ مَهَبَا مَتَى مَا مَنْ

1. Of these the *first* is مَنْ and is never applied but to **PERSONS OR RATIONAL BEINGS**, (ذُوالْعُقُولِ)

#### EXAMPLE.

مَنْ يُكْرِمُنِي أُكْرِمُهُ He who honors me, I will honor him;

أَيَّ That is,

إِنْ يُكْرِمُنِي زَيْدٌ أُكْرِمُهُ } If Zued honors me, I will honor him, and  
وَإِنْ يُكْرِمُنِي عَمْرٌ أُكْرِمُهُ } If Amr honors me, I will honor him.

#### Annotation.

2. *Relatively*, in the sense of الَّذِي as

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ

‘Do not you see, that whatever is in the Heavens, or in the Earth prostrates or humbles itself before God?’

3. As an *Indefinite Noun* qualified by an *Adjective*, as in the following Verse of the celebrated **POET HUSSAN**;

كَفَى بِنَا قُضْلًا عَلَى مَنْ غَيْرُنَا  
حُبُّ النَّبِيِّ مُحَمَّدٍ إِيَّانَا

“This excellence is all we require to establish our pre-eminence over others, *namely* the love of the Prophet Mohummud towards us.”

2. The *second* is مَا and is more generally applicable to THINGS, OR IRRATIONAL BEINGS, (غَيْرِ ذِي الْعُقُولِ).

## EXAMPLE.

مَا تَشْتَرِ أَشْتَرِ What you purchase, I will purchase,

أَيُّ That is,

إِنْ تَشْتَرِ الْفَرَسَ أَشْتَرِ الْفَرَسَ } If you purchase the Horse, I will purchase the  
 Horse, and If you purchase the Cloth, I will  
 وَإِنْ تَشْتَرِ الثَّوْبَ أَشْتَرِ الثَّوْبَ } purchase it.

3. The *third* is مَتَى and is applicable to TIME.

## EXAMPLE.

مَتَى تَذْهَبُ أَذْهَبُ When you go, I will go,

أَيُّ That is,

إِنْ تَذْهَبُ الْيَوْمَ أَذْهَبُ الْيَوْمَ } If you go to-day, I will go to-day, and  
 وَإِنْ تَذْهَبُ غَدًا أَذْهَبُ غَدًا } If you go to-morrow, I will go to-morrow.

## Annotation.

This Poet was contemporary with Mohummud, from whom tradition says he received the name of HUSSAN, in consequence of having delighted the Prophet by some Verses in his praise, and upon hearing which he is said to have called out حَسَّان Most beautiful!

## O F مَا.

The author of the Mooghnee says that مَا as a governing Noun, is sometimes significant of time, as مَا أَتَقَرُّوْنَ بِكُمْ فَاسْتَقَرُّواْ لَكُمْ 'As long as they preserve their faith to you, do you the same with them:' and that it is sometimes used without any relation whatever to time, as مَا يَعْلَمُ اللّٰهُ 'God knows whatever good you do.'



4. The *fourth* is مَهَبَا and as also applicable to TIME.

## EXAMPLE.

مَهَبَا تَذْهَبُ أَذْهَبُ Whenever you go, I will go,

أَيُّ That is,

إِنْ تَذْهَبُ الْيَوْمَ أَذْهَبُ الْيَوْمَ } If you go to-day, I will go to-day, and  
وَإِنْ تَذْهَبُ غَدًا أَذْهَبُ غَدًا } If you go to-morrow, I will go to-morrow.

5. The *fifth* is أَيُّ and is applicable to PERSONS OR THINGS; in other words to RATIONAL OR IRRATIONAL beings, and is always connected with another word in the relation of the Aorist or oblique Case.

## EXAMPLE.

أَيُّهُمْ يَضْرِبُنِي أَضْرِبُهُ Whosoever strikes me, I will strike him,

أَيُّ That is,

إِنْ يَضْرِبُنِي زَيْدٌ أَضْرِبُهُ } If Zued strikes me, I will strike him, and  
وَإِنْ يَضْرِبُنِي عَمْرٌو أَضْرِبُهُ } If Amr strikes me, I will strike him.

## Annotation,

مَتَى

The word مَتَى is also used *Interrogatively*, as مَتَى نَصْرُ اللَّهِ when will God assist us?

It is also *Synonymous* with فِي as وَضَعْتُهَا مَتَى كَيْفَةٍ 'I placed it in his cuff.' But this is an application of it peculiar I believe to the هَذِيل tribe, who also use it in the sense of مِنْ as أَخْرَجَهَا مَتَى 'I took it out from his cuff,'

6. The *sixth* is **أَيْنَمَا** applicable to PLACE.

## EXAMPLE.

**أَيْنَمَا تَمْشِي** *Wherever you walk, I will walk,*

**أَيَّ** *That is,*

<b>إِنْ تَمْشِي إِلَى الْمَسْجِدِ أَمْشِي إِلَى الْمَسْجِدِ وَ إِنْ تَمْشِي إِلَى السُّوقِ أَمْشِي إِلَى السُّوقِ</b>	}	If you walk to the Mosque, I will walk to the Mosque, If you walk to the Market place, I will walk to the Market place.
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## Annotation.

OF **مَهْمَا**

The Commentator considers **مَهْمَا** merely as a Noun, but the Grammarian **سَهْلِي** makes it also a Particle, as in the following Verse in which it is supposed Synonymous with **إِنْ**

شَعْرٌ  
 مَتَى مَا تَكُنْ عِنْدَ امْرِءٍ مِنْ خَلِيقَةٍ  
 وَإِنْ خَالَهَا تَخْفِي عَلَى النَّاسِ تَعْلَمُ

‘If a man possess a certain disposition, and is desirous to conceal it from mankind (it will not avail) it will be discovered.’

It is also supposed to be used *Interrogatively*, as in the following Verse.

مَهْمَا لِي اللَّيْلَةُ مَهْمَا لِي  
 لَوْ دَيَّ بِنَعْلِي وَسِرْبَا لِي

7. The *seventh* is **أَنْتَى** and is also applicable to PLACE.

## EXAMPLE.

**أَنْتَى تَكُنْ أَكُنْ** *Wherever you reside, I will reside,*

**أَيَّ** That is,

<p><b>إِنْ تَكُنْ فِي الْبَلَدَةِ أَكُنْ فِي الْبَلَدَةِ وَ</b></p>	<p>If you remain in the City, I will remain in the City, and</p>
<p><b>إِنْ تَكُنْ فِي الْبَادِيَةِ أَكُنْ فِي الْبَادِيَةِ</b></p>	<p>If you remain in the desert, I will remain in the desert.</p>

## Annotation.

I confess I cannot discover the exact meaning of this Verse and know not how **مَيْهَا** can be rendered Interrogatively:—perhaps it may be translated thus,

What a night, what a night for poor Paddy Whack,  
Not a shoe to my foot, nor a shirt to my back!

**أَيَّ** *O F*

Is used Interrogatively, as. **أَيَّ شَيْءٍ هَذَا** What thing is that?

And as a *Relative Pronoun*, as **أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتْيَانًا** Certainly I will separate from every tribe or nation, he who was most perverse against his God.

It sometimes follows an Indefinite Noun for the purpose of distinguishing it either by praise or censure, as **زَيْدٌ رَجُلٌ أَيُّ رَجُلٍ** Zued is a man; what a man! or after a proper name, as **مَرَرْتُ بِعَبْدِ اللَّهِ أَيُّ رَجُلٍ** I passed by ABDOULLAH, what a man!

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8. The *eighth* is **حَيْثُهَا** and is also applicable to PLACE.

## EXAMPLE.

**حَيْثُهَا تَقْعُدُ أَتَقْعُدُ** Wherever you sit, I will sit,

**أَيُّ** That is,

<p><b>إِنْ تَقْعُدُ فِي الْقَرْيَةِ أَتَقْعُدُ فِي الْقَرْيَةِ</b></p>	}	If you sit in the Village, I will sit in the Village,
<p><b>إِنْ تَقْعُدُ فِي الْبَلَدَةِ أَتَقْعُدُ فِي الْبَلَدَةِ</b></p>	}	and If you sit in the City, I will sit in the City,

## Annotation.

**أَيُّ** and **أَيْنَ** *O F*

The word **أَيْنَ** compounded agreeably to the authority of Ibnool Hajib of **أَيْنَ** and **مَا** redundant, is also used *Interrogatively* as well as *Conditionally*, as **أَيْنَ زَيْدٌ** Where is Zued? The same remark is applicable to **أَيُّ** which seems Synonymous with **أَيْنَ** as **أَيْنَ زَيْدٌ** Where is Zued: **أَيُّ** however is sometimes taken in the sense of **كَيْفَ** as in the following example from the Qooran, as produced by **رُزِّي** RUZEE

**أَنْظُرْ كَيْفَ نَبِيٍّ لَهُمُ الْآيَاتِ ثُمَّ أَنْظُرْ أَنْ تَكُونُ**

Behold we declare unto them the signs (of God's unity) and then behold how they turn aside from the truth?

**أَيُّ** is also used in a sense Synonymous with **مَتَى** as **أَيُّ تَهْشِ أَمْشِ** When you go, I will go.

*O F* **حَيْثُهَا**.

The author of the Mooghnee makes **حَيْثُهَا** a compound of **حَيْثُ** and **مَا** redundant. It is formed

9. The *ninth* is **إِذَا مَا** and is applicable to TIME.

## EXAMPLE.

**إِذَا مَا تَفْعَلُ أَفْعَلُ** When you do *it*, I will do *it*,

**أَيَّ** That is,

**إِنْ تَفْعَلِ الْآنَ أَفْعَلِ الْآنَ** { If you do it now, I will do it now, and  
**وَإِنْ تَفْعَلِ غَدًا أَفْعَلِ غَدًا** { If you do it to-morrow, I will do it to-morrow.

But if the verb in the second sentence, on that containing the *consequence* be in the Aorist, and not in the first or conditional sentence, then the AORIST may be either marked **رَفَع** or **جَزَم** at discretion.

## EXAMPLE.

**مَتَى كَتَبْتَ اكْتُبْ** When you write, I will write,

## Annotation.

to denote *place*, but is also occasionally applicable to *time*, and is generally found to precede either a *nominative*, or a *verbal* sentence, as

**قَامَ حَيْثُ رَاسَ زَيْدٌ** I rose up when Zued rose.

**جَلَسَ حَيْثُ جَلَسَ زَيْدٌ** I sat down when Zued sat.

**حَيْثُ** is also written **حَيْثُ**; **جَيْثُ** and **حَوْثُ**,

**إِذَا مَا**.

This word is considered by the author of the Mooghnee as a Particle Synonymous with **إِنْ** **مَوْجِبُورُود**, **إِنَّا** **سِرَاج**, and **فَارِص** make it a *Zurf*. Some think it is seldom used as a governing word: and others that it is generally so. It is compounded agreeably to **RUZEE** of **إِذَا** and **مَا**.

The various governing words in the seventh Class are comprised in the following Story.

### حكاية

كَانَ بَعْضُ أَوْلَادِ السُّوقِ وَاقِفًا فِي الطَّرِيقِ وَإِذَا هُوَ بِامْرَأَةٍ بَدِيعَةِ الْحُسْنِ  
وَالْجِبَالِ تَحْبِلُ طِفْلًا فَقَالَ لِمَنْ حَوْلَهُ مَنْ يَمْنَحُ لِي هَذَا الصَّبِيَّ لِاقْبَلْ  
قَدْ مَيِّهَ أَمْنَحُ لَهُ عَشْرَةَ دَرَاهِمَ فَلَمْ يُجِبْهُ أَحَدٌ فَقَالَ أَيُّ رَجُلٍ يُعْطِينِي هَذَا  
الصَّبِيَّ لِاقْبَلْ قَدْ مَيِّهَ أَعْطَاهُ خَمْسَةَ عَشَرَ دَرَاهِمًا فَلَمْ يُجِبْهُ أَحَدٌ فَقَالَ فِي  
نَفْسِهِ إِنَّ صَلَاحِي أَنْ أَتْرِكَ هَؤُلَاءِ السُّفَهَاءَ وَأَيُّنَا تَتَوَجَّهَ هَذِهِ الْمَرْأَةُ  
أَتَوَجَّهَ وَأَتِي تَذْهَبُ أَذْهَبُ وَحَيْثُهَا تَدْخُلُ أَقِفْ وَآخِذٌ يَقْصُ اثْرَهَا  
فَقَالَتْ لَهُ مَا بَالُكَ يَا هَذَا تَقْصُ اثْرِي قَالَ أُرِيدُ أَنْ تُنَاوِلَنِي هَذَا الطِّفْلَ  
لِاقْبَلْ قَدْ مَيِّهَ وَمَا تَقُولِي لِي أَفْعَلْ قَالَتْ لِمَ قَالَ لِأَنِّي أُحِبُّكَ وَأَنْتِ  
تُحِبِّينَهُ وَمُحِبُّوبُ الْمُحِبُّوبِ مُحِبُّوبٌ فَصَحَّحْتُ مِنْ قَوْلِهِ وَقَالَتْ لَهُ إِنْ كَانَ  
لَا بُدَّ لَكَ مِنْ ذَلِكَ فَإِنَّ أَبُوهُ يَرِيدُ الْحَبَّامَ وَلَكَ أَرَأَيْتَ بَصَ بِهِ وَمَهْمَا  
يَنْصَرِفُ تَنْصَرِفُ وَحَيْثُهَا يَتَوَجَّهَ تَتَبِعُهُ وَإِنْ مَرَّ بِكَ خُلْ تَدْخُلْ مَعَهُ وَمَتَى

يَنْزِعُ نَعْلَيْهِ تَقْبِلُ قَدَمَيْهِ فَإِنَّ مُحِبَّتِي لَهُ أَكْثَرُ مِنْ مُحِبَّتِي لِهَذَا الْبَطْلِ

فَخَجَلَ مِنْ كَلَامِهَا وَأَنْصَرَفَ

### STORY.

A certain city loungee was standing one day in the street, and happened to see a woman of elegant appearance pass by with a child in her arms. He said to the people about him, 'if any one will bring me that child in order that I may kiss his feet, I will give him ten Dirhums,' but no body answered him. He addressed them again, and said, 'I will give fifteen Dirhums to any one that will bring me the child,' but they continued silent as before. I had better said he to himself leave these blockheads alone, and watch the motions of the woman, and wherever she goes, go there also, and at whatever house she enters, stop there (and wait her coming out,) upon which he began to follow her. The woman (turned round) and said, 'what is your object Sir, in pursuing me thus? I wish replied he for permission to kiss the feet of that child, and if you allow me, I will do whatever you command. Why do you wish this said the woman? because I love you replied he, and you love the child, and the beloved of the beloved, is also beloved. The woman laughed at his answer, and said if you are determined on this, you had better wait for his father, who is about to proceed to the bath,\* and when he takes off his shoes you can go and kiss his feet, for my love for him is greater than to this child. The fellow was abashed at her reply and repeated.

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\* I have omitted a sentence here to avoid repetition.

## CLASS EIGHTH.

The *eighth* CLASS contains *four* words which give نَصَب to an Indefinite Noun (إِسْمُ نَكْرَةٍ) or govern it in the ACCUSATIVE or OBJECTIVE case, as the تَبْيِيز or Noun of SPECIFICATION.

1. Of these the *first* is عَشْرَةٌ TEN, when compounded with أَحَد ONE; اِثْنَانِ TWO; ثَلَاثَةٌ THREE; أَرْبَعَةٌ FOUR; خَمْسَةٌ FIVE; سِتَّةٌ SIX; سَبْعَةٌ SEVEN; ثَمَانِيَةٌ EIGHT and تِسْعَةٌ NINE.

The same government is applicable to the Numbers, عِشْرُونَ TWENTY; ثَلَاثُونَ THIRTY; أَرْبَعُونَ FORTY; خَمْسُونَ FIFTY; سِتُّونَ SIXTY; سَبْعُونَ SEVENTY; ثَمَانُونَ EIGHTY; تِسْعُونَ NINETY, whether compounded or not, but these are properly comprised among the ANALOGOUS governors, under the head of اَلْإِسْمُ التَّامُّ or INTEGRAL NOUNS.

If the تَبْيِيز be a MASCULINE Noun, the grammatical arrangement of the units أَحَد and اِثْنَانِ in construction with عَشْرٌ will be as follows, with both members of the compound number in the MASCULINE Gender:

## EXAMPLES.

أَحَدَ عَشَرَ رَجُلًا Eleven men.

اِثْنَانِ عَشَرَ رَجُلًا Twelve men.

## Annotation.

The words contained in the eighth Class are nouns of number either determinate or indeterminate, which generally give نَصَب and sometimes جَر to an indefinite noun, or govern it in the OBJECTIVE, and ACCUSATIVE or OBLIQUE Cases; and as NUMBERS in their applicative sense refer to particulars, in opposition to those in the abstract, the word expressive of that particularity is always termed تَبْيِيز or مُبَيِّن the noun of specification or PARTICULARITY; or the SPECIFIER, and significantly مَعْدُود the noun NUMBERED. It must however be remembered that the مَعْدُود



But if the <sup>٠</sup>تَمَيِّز be FEMININE, the reverse will take place and both members of the compound be FEMININE also :

## EXAMPLES.

أَحَدِي عَشْرَةَ امْرَأَةً Eleven women.  
اثْنَتَا عَشْرَةَ امْرَأَةً Twelve women.

The other cardinal numbers from *three* (ثَلَاثَةٌ) to *nine* (تِسْعَةٌ) inclusive, in construction with <sup>٠</sup>عَشْرَ *ten*, are applied as below ; the *first* member of the compound being FEMININE the *second* MASCULINE, and this always happens when the <sup>٠</sup>تَمَيِّز is a MASCULINE Noun :

## EXAMPLES.

ثَلَاثَةَ عَشَرَ رَجُلًا Thirteen men.  
أَرْبَعَةَ عَشَرَ رَجُلًا Fourteen men, and so on to  
تِسْعَةَ عَشَرَ رَجُلًا Nineteen men.

## Annotation.

always refers to *number*, whereas the <sup>٠</sup>تَمَيِّز and <sup>٠</sup>مَبْيُز have a more general application as explained in page 8 and 9 of the 1st Book. The word <sup>٠</sup>عَشْرَ in the text expresses the *number ten* abstractedly and differs perhaps from <sup>٠</sup>عَشْرَ in the same way as *δεκάς* from *δέκα* in Greek, or *Decas* from *Decem* in Latin. It always governs the <sup>٠</sup>تَمَيِّز in the AORIST or OBLIQUE Case, in other words its <sup>٠</sup>تَمَيِّز is <sup>٠</sup>مَجْرُور. The same government is applicable to the cardinal numbers from *three* to *nine* inclusively : in these cases the <sup>٠</sup>تَمَيِّز is a noun plural either in form or meaning as <sup>٠</sup>ثَلَاثَةُ رَجَالٍ and <sup>٠</sup>ثَلَاثَةُ نَفَرٍ 'Three men, or three individuals.' But the compounded numerals from *ten* to *ninety-nine*, give *Nusub*, or govern the <sup>٠</sup>تَمَيِّز in the objective case, which must always be in the singular number. The <sup>٠</sup>تَمَيِّز of the words <sup>٠</sup>مِائَةٌ a *hundred*, and <sup>٠</sup>أَلْفٌ a *thousand* must be in the singular number and Aorist case, as <sup>٠</sup>مِائَةُ رَجُلٍ 'A hundred men,' <sup>٠</sup>أَلْفُ دِرْهَمٍ a *thousand Dirhums*, as also <sup>٠</sup>مِائَةُ عَامِلٍ the name of the Book on which the present work is a Commentary.

But if the **تَمَيِّز** be a FEMININE Noun, the order is reversed, and the *first* member of the compound will be MASCULINE, and the *second* FEMININE.

## EXAMPLES.

ثَلَاثَ عَشْرَةَ امْرَأَةً Thirteen women.

أَرْبَعَ عَشْرَةَ امْرَأَةً Fourteen women, *and so on to*

تِسْعَ عَشْرَةَ امْرَأَةً Nineteen women.

The cardinal numbers **اِثْنَانِ** اَحَدَ, &c. to **تِسْعَةَ** when combined with **عِشْرُونَ** TWENTY, and its cognate numbers in a decimal progression as far as **تِسْعُونَ** NINETY, take the **وَ** or Copulative Conjunction **وَالْعَظْفِ** between the members of the compound: If then the **تَمَيِّز** be a MASCULINE Noun, the first member of the compound when it happens to be **وَاحِدٍ** or **اِثْنَانِ** (but not of the other units,) will be Masculine also:

## EXAMPLES.

اِحْدُ وَعِشْرُونَ رَجُلًا Twenty one men.

اِثْنَانِ وَعِشْرُونَ رَجُلًا Twenty two men.

## Annotation.

## كَمْ

The word **كَمْ** is derived by some from the preposition **كاف** and the interrogative **مَا** by the rejection of the Alif; but the general opinion I believe is, that it is simple and uncompounded. It admits a preposition before it and is therefore considered a noun, as **عَلَيْكُمْ جِدُّعَ بَنَيْتَ بَيْتَكَ** 'Upon how many beams have you built your house?'

The **كَمْ** of **تَمَيِّز** is sometimes rejected if the sense of the sentence can be made out from the context, as **كَمْ يَوْمًا صُمْتَ** for **كَمْ صُمْتَ** how many days have you fasted?

But if the تَمَيِّز be FEMININE, the first member of the compound will be Feminine also:

## EXAMPLES.

أَحَدِي وَعِشْرُونَ امْرَأَةً Twenty one women.

اِثْنَانِ وَعِشْرُونَ امْرَأَةً Twenty two women.

Of the other digits from *three* to *nine* inclusive the order will be as follows:—the تَمَيِّز being a MASCULINE Noun, the first word in the compound will be Feminine:

## EXAMPLE.

ثَلَاثَةٌ وَعِشْرُونَ رَجُلًا Twenty three men.

But if the تَمَيِّز be FEMININE, the reverse must take place, and the first word of the compound will be Masculine:

## EXAMPLE.

ثَلَاثٌ وَعِشْرُونَ امْرَأَةً Twenty three women.

And so on in the same manner to NINETY-NINE.

## Annotation.

When كَمْ is used interrogatively with a preposition prefixed to it, it renders the تَمَيِّز *Mujroor*, (the preposition مِنْ being understood,) as كَمْ دِرْهَمٍ اشْتَرَيْتَ هَذَا 'For how many Dirhums did you purchase this?' but alone or unconnected with a preposition it renders the تَمَيِّز *Munsoob*.

When كَمْ is used to denote *assertion*, it is supposed to be Synonymous with تَكْثِيرٌ, and its تَمَيِّز is sometimes a Noun in the Plural number, like the تَمَيِّز of عَشْرَةٌ 'عَشْرَةَ غُلَامَانِ مَلَكَتْ كَمْ' 'I have purchased several slaves.' And sometimes in the singular, as كَمْ دِرْهَمٍ أَنْفَقْتُ 'I have spent much money.' The تَمَيِّز in all such cases being rendered *Mujroor*.

2. The second is the word **كَمْ** which is used to denote an **INDETERMINATE NUMBER**, (**عَدَدٌ مُبْتَهَمٌ**) and has a twofold relation: The *first* is termed **اِسْتِفْهَامِيَّةٌ** or the **INTERROGATIVE** **كَمْ** when used in the sense of interrogation, and governs the **تَبْيِيْزُ** in the **Objective Case**, as

**كَمْ رَجُلًا ضَرَبْتَهُ** How many men did you strike?

The *second* is termed **خَبَرِيَّةٌ** or the **INDICATIVE**, when not used Interrogatively, and governs the **تَبْيِيْزُ** in the **OBJECTIVE Case** if any word happen to intervene between it and the **تَبْيِيْزُ** as

**كَمْ عِنْدِي رَجُلًا** There are several men with me.

But if no word intervene it governs the **تَبْيِيْزُ** in the **Aorist** or **Oblique case**, as

**كَمْ رَجُلًا ضَرَبْتُهُ** I struck several men.

**كَمْ غُلَامٍ اشْتَرَيْتُ** I purchased several boys or slaves.

The *third* is **كَذَا** compounded of **كَافُ التَّشْبِيْهِ** or **Kaf of similitude**, and the pronoun **ذَا** but is used to denote an *Indeterminate number*, and is never applied Interrogatively, as

**كَذَا رَجُلًا عِنْدِي** There are so many men with me.

### Annotation.

#### كَذَا

**كَذَا** compounded of the **كَافُ** of similitude and the demonstrative pronoun **ذَا** is frequently used in its etymological sense, and has no governing power, as **رَأَيْتُ زَيْدًا فَضَلًا وَرَأَيْتُ عُمَرَ أَوْ كَذَا** 'I found Zued learned, and Amr the same.' But when used as a single word, it denotes an *Indeterminate number*, as **اَتَذْكُرُ يَوْمًا كَذَا أَوْ كَذَا فَعَلْتُ كَذَا أَوْ كَذَا** 'Do you remember such and such a time when you did so and so.' It may be also rendered, *so much*, **قَبَضْتُ كَذَا دِرْهَمًا** 'I took so much money.'

The *fourth* is كَائِنٌ compounded of the KAF OF SIMILITUDE and the word اَيُّ but is used to denote an INDEFINITE NUMBER, without any relation to the meaning of its component parts, as

كَائِنٌ رَجُلًا لَقِيتُ I visited some men.

It is also used Interrogatively, as

كَائِنٌ دِرْهَمًا عِنْدَكَ How many Dirhums have you?

### Annotation.

كَائِنٌ OF

The word كَائِنٌ is also compounded of the كَاف of similitude, and اَيُّ as mentioned by the Commentator, and is synonymous with كَمْ Its تَهْمِينٌ when preceded by مِنْ is *Mujroor*, as in the following example from the Qooran,

كَائِنٌ مِنْ نَبِيِّ قَاتَلَ مَعَ رَبِّهِمْ

“How many Prophets have encountered those who had myriads of Troops.”

The words in this class are included in the following story.

### حكاية

قَالَ بَعْضُ الْأَطْبَاءِ إِنَّ مَنْ يَأْكُلِ الْبَادِ نَجَانٌ أَرْبَعِينَ يَوْمًا يَجُودُ فَقَالَ لَهُ بَعْضُ الْخُصُوفِ كَمْ بَادٍ نَجَانَةٌ يَأْكُلُ فِي كُلِّ يَوْمٍ قَالَ كَذَا بَادٍ نَجَانَةٌ وَأَشَارَ إِلَيْهِ بِكَفِّهِ ثَلَاثَ مَرَّاتٍ يَعْنِي خَمْسَ عَشْرَةَ بَادٍ نَجَانَةٌ فَسَارُوا وَاطْلَبُوا عَلَى أَكْلِ الْبَادِ نَجَانٍ وَفِي اللَّيْلَةِ الْإِحْدَى وَالْأَرْبَعِينَ تَقَلَّدَ سَيْفَهُ

وَأَتَى إِلَيْهِ وَقَالَ أَلَمْ تَقُلْ أَنْتَ أَيُّهَا الطَّبِيبُ الْجَاهِلُ الْأَحْمَقُ إِنَّ مَنْ

يَأْكُلُ أَرْبَعِينَ يَوْمًا كُلَّ يَوْمٍ خَمْسَ عَشْرَةَ بَانِ نَحَانَةَ يَجُنُّ وَكَأَيِّنْ

بَانِ نَحَانَةَ أَكَلْتُ فَوْقَ الْخَمْسِ عَشْرَةَ وَلَمْ أَجُنَّ فَوَاللَّهِ لَا بُدَّ لِي أَنْ

أَقْتُلَكَ بِهَذَا الْمَسِيفِ فَهَرَبَ الطَّبِيبُ مِنْ عِنْدِهِ وَغَلَقَ عَلَيْهِ الْبَابَ وَقَالَ

سَامِحْنِي يَا صَاحِبَ وَأَنَا أَتُوبُ عَلَى يَدِكَ مِنْ أَنْ أَمُرَ أَحَدًا بِأَكْلِ

الْبَانِ نَحَانٍ مَا دُمْتُ حَيًّا.

#### STORY.

Whoever said a certain Physician will eat the Mad-Apple\* for forty days successively will lose his senses. A person present said, how much of it must be eaten every day for that purpose? The Physician answered, *so much*, and made a motion with his hand three times towards him, to denote fifteen of them. The man went away and continued eating the Mad-Apple and in the forty first night, he put on his sword and went to the Physician and said—did you not say O stupid and ignorant Doctor, that whoever would eat fifteen of the fruit of the Mad-Apple for forty days successively would lose his senses? And how many have I eaten beyond that number and yet am not mad? and now I swear by God I will put you to death with this sword. The Doctor alarmed ran off and shut the door against him, and said O pardon me my friend!—I repent of my misconduct, and promise you never to prescribe the Mad-Apple to another as long as I live.

\* **بَانِ نَحَانٍ** It is also called the Egg-plant, *Melongena*, and is supposed (probably by those who have tasted of it) to be the mandrake of Theophrastus, which when eaten excites symptoms of madness. It is called in the Hindoostanee language **بيتنگل** *Buengun*, from which word or perhaps form the Persian **بادنجان** it may have found its way to Arabia.

## CLASS NINTH.

The *ninth* CLASS contains *nine* words termed **أَشْيَاءُ الْأَفْعَالِ** or VERBAL NOUNS, because they are considered equivalent in signification to verbs. Of these, six are used as the second person of the Imperative and give **نُصِبَ** to a Noun, or govern it in the Objective Case as its Object.

1. The *first* of these is **رَوَيْدَ** in the sense of **أَمْهَلْ** and is used in the beginning of a sentence.

## EXAMPLE.

**رَوَيْدَ زَيْدًا** } Put off Zued, or  
**أَيَّ أَمْهَلْ زَيْدًا** } Let Zued alone.

## Annotation.

The author of the Grammatical Treatise called the **مَقْصَلُ** MOORUSSUL, divides Verbal Nouns into two Classes, the first having the sense of verbs in the 2d Person of the Imperative mood, the second of verbs in the past time, which are termed **أَشْيَاءُ الْأَخْبَارِ** or Nouns of Predication. The first Class, or those equivalent to the Imperative of verbs, are either transitive as exemplified in the Commentary, or intransitive, as **صَدَّ** *be silent* **إِيَّ** *go on* (with your discourse), like *Agedum* in Latin; or and **هَيَّ** *make haste* which occurs under four various forms, as **هَيَّكَ** **هَيَّتَا** **هَيَّتَا** and **هَيَّتَا** the last of which is exemplified in the following distich:

قَدَّ دَجِي الْيَلُّ هَيَّتَا هَيَّتَا

'For the night is dark, so hasten, hasten!'

Also **نَزَّال** *alight or descend*; **قَدَّكَ** and **قَطَّكَ** *enough for you*; **لَيْكُ** *return, come back*.

The Verbal Nouns termed **أَشْيَاءُ الْأَخْبَارِ** are generally found in the past time as **وَشَّكَانَ** *he hastened*, in the sentence **وَشَّكَانَ ذَاخِرُوجًا** 'He hastened his coming out!' but there are some

2. The *second* is **بَلَّهَ** in the sense of **دَعَّ**.

EXAMPLE,

**بَلَّهَ زَيْدًا**  
**أَيَّ دَعَّ زَيْدًا** } Give up or relinquish Zued.

3. The *third* is **دُونَكَ** in the sense of **خَذَّ**.

EXAMPLE,

**دُونَكَ زَيْدًا**  
**أَيَّ خَذَّ زَيْدًا** } Take, or seize Zued.

#### Annotation.

others supposed to be in the Aorist, as **أُتِبَ** 'it grieves me,' which is said to occur under forty-one various forms; the following are more common, **أُتِبَ أُتِبَ أُتِبَ**; and the word **أَوْ** 'It pains me,' which also assumes a variety of shapes, as **أَوْ أَوْ أَوْ** but Ibnool Hajib the celebrated author of the *Kafeea*, and the generality of Arabian Grammarians, will not admit of any Verbal Nouns being found in the Aorist, and explain those above quoted as applicable to past time,

**دَوِيْدًا**

This word has a variety of uses. It occurs 1st as a Verbal Noun. 2d as an attribute or Adjective, as **سَارُوا سَيْرًا دَوِيْدًا** They travelled or made a slow or tedious journey; 3d as the **حَال** i. e. a *Descriptive Noun*, for the purpose of describing the state of the Agent or Object of a verb, as **سَارُوا دَوِيْدًا** they travelled in a *slow manner*. 4th as a Noun governing another in the Aorist or Oblique Case, as **دَوِيْدًا زَيْدًا** the slow progress, or tardy journey of Zued!

The author of the *Qamoos* makes **دَوِيْدًا** the diminutive of **دَوِيْدًا** 'travelling slowly,' as **أَمْشِ عَلَيَّ** 'go on slowly or in an easy pace;' but it is given in *Ruzee* as the dimin. of **دَوِيْدًا**. It seems



4. The *fourth* is عَلَيْكَ in the sense of اَلْزَمَ.

## EXAMPLE.

عَلَيْكَ زَيْدًا }  
 أَيُّ اَلْزَمَ زَيْدًا } Seize or compel Zued.

5. The *fifth* is حَبَّهْ in the sense of اَيَّتَ.

## EXAMPLE.

حَبَّهْ اَلثَّرِيدَ }  
 أَيُّ اَيَّتِ اَلثَّرِيدَ } Come to the bread.

## Annotation.

when used as an Imperative, to correspond with 'put off,' as well in the sense of *delay, defer, procrastinate, &c.* as that of *discarding*, which is thus used idiomatically in Shakspeare,—'the clothiers all *put off* the spinsters, carders, fullers, weavers.' It may be translated *differ* in Latin.

It takes the second personal Pronoun *Kaf* as an affix, as وَيَدُكَ, and sometimes the expletive مَا as in the following Verse, said to be spoken by an Arab to a bad Poet who had tormented him with a vile Poem in his praise.

وَاللّٰهُ لَوَارَدَتِ الدَّرَاهِمَ \* لَا مَطِينُكَ رُوَيْدَ مَا الشَّعْرُ \*

'If you wish for money I will certainly give it to you,

But (for God's sake) have done with Poetry !'

بَلَّةَ

May be translated, *suffer, let alone, meddle not*, and is found Synonymous with كَيْفَ as in the following example given by Ruzee بِالصَّخْرَةِ

'Certainly such a person has not strength sufficient to take up a pebble, how then should he carry here a rock.'

6. The *sixth* is هَا in the sense of خُذْ.

## EXAMPLE

هَازِيْدَا } Lay hold of or seize Zued.  
 اَيُّ خُذْ زِيْدَا }

This word occurs under three other various forms: First هَا with a *Humza*, quiescent in the place of *Alif*. Second هَاء with an additional *Humza Muksoora*, or marked with the vowel كَسْرَة and lastly هَاء with an additional *Humza Muftooha*, or *Humza* marked with the vowel فَتْحَة.

## Annotation.

عَلَيْكَ and دُونَكَ.

دُونَكَ is compounded of دُونَ and the pronominal affix كَاف and may be rendered *take, accept, &c.* as in the following Example from the 2d Muqam of Hureeree.

دُونَكُمْ بِيَّتِي تَخْرِي

‘Accept these other two verses.’

عَلَى is also compounded of the Preposition عَلَى and كَانَ and may be translated *bring, induce, keep by, or remain close to, &c.*

حَيْهَلْ

حَيْهَلْ is compounded of حَيَّ in the sense of *make haste*, and هَلْ abbreviated from هَلَا (the English *holha*,) the compound being originally حَيْهَلْ it occurs in the following forms حَيْهَلْ حَيْهَلْ حَيْهَلْ and is sometimes *transitive* of itself, and sometimes in *Conjunction* with a Preposition. حَيْهَلْ is alone used by the Moohummudan Crier in his invocatory formula to prayers as حَيْهَلْ الصَّلَاةُ ‘Come to prayers.’

The above six Nouns necessarily require an agent, which agent is the second personal Pronoun concealed in them.

The remaining three are used as verbs in the PAST time, and give نَصَب to a Noun, or govern it in the Nominative Case as its proper agent.

7. The first is هَيْهَاتَ in the sense of بَعْدَ.

## EXAMPLE.

هَيْهَاتَ زَيْدٌ }  
أَيْ بَعْدَ زَيْدٍ } Zued was distant.

## Annotation.

هَآ

هَآ answers to *take, seize, &c.* and admits of the pronominal affix of the 2d person, as هَآكُ masculine, and هَآكِ feminine.

هَيْهَاتَ

This word with the final letter marked *Futha* is peculiar to the people of Hijaz; and with the *Kusra* to the tribe of Tumesm. The final letter is sometimes marked *Summa*, and sometimes with the *Tunxan*, as

تَذَكَّرْتُ أَيَّامًا مِنَ الصَّبَا

فَهَيْهَاتَ هَيْهَاتَ رَجُوعَهَا

I remembered the season of youth but alas how distant was its return!

It assumes in the Qameas no less than fifty-one different shapes, the following eleven are supposed to be common:

هَيْهَاتَ هَيْهَاتَ هَيْهَاتَ هَيْهَاتَ هَيْهَاتَ هَيْهَاتَ هَيْهَاتَ

لَيْهَاتَ لَيْهَاتَ لَيْهَاتَ لَيْهَاتَ لَيْهَاتَ لَيْهَاتَ لَيْهَاتَ

Q q

8. The *second* is شَتَّانَ in the sense of اِفْتَرَقَ.

## EXAMPLE.

شَتَّانَ زَيْدٌ وَعَمْرُو }  
 أَيِ اِفْتَرَقَ زَيْدٌ وَعَمْرُو } Zued and Amr were separated.

## Annotation.

And was originally هَيْهَاتَ on the measure فَعْلَلَة the Ya being changed into Alif by a common rule of permutation.

## O F شَتَّانَ

Is derived from شَتَّ separation, by the addition of Alif and Noon redundant. Ruzee says, it frequently denotes surprise or astonishment, along with its original meaning as شَتَّانَ زَيْدٌ وَعَمْرُو 'How widely separated were Zued and Amr!' It is used in Conjunction with the expletive مَا and sometimes also with the word بَيْنَ both of which are then redundant, as شَتَّانَ مَا بَيْنَ عَمْرُو وَبَكْرٍ but the Grammarians observe that this is of rare occurrence and should not be followed. Its final letter is sometimes written with *Kusra*, but more usually with *Futha*, as in the following verse supposed to be uttered by a way-worn Traveller in the midst of the Arabian Desert;

شَتَّانَ هَذَا وَالْعَنَاقُ وَالنُّومُ \*  
 وَالْمَشْرَبُ الْبَارِدُ فِي ظِلِّ الدَّوْمِ \*

How distant feels this wild and desert space,  
 From the warm pressure of a Friend's embrace;  
 How far from cooling springs or soft repose,  
 Where the tall Tree its grateful shelter throws.

\* The دَوْمٌ is a large branchy *sub-egmine-fagi* kind of tree, perhaps the Palmetto; whose fruit are the مُقَدَل.

9. The *third* is سُرْعَان in the sense of سُرْع.

## EXAMPLE.

سُرْعَان زَيْدُ }  
 أَيُّ سُرْع زَيْدُ } Zued hastened.

## Annotation.

The following is an attempt to give it a Persian dress :

\* فَرَقِ اسْتِ در میان من و آنکه در حضر \* بانای و نوش بگذریش عُمُرِ سر بسر \*  
 \* روز است و سیر باغ بیمار آن همدش \* با مہوشان ہمیشہ بشب خواب تا سحر \*  
 O F سُرْعَان

سُرْعَان is derived from سُرْع *celerity*, by the addition of *Alif* and *Noon* redundant. It is written, سُرْعَان سُرْعَان سُرْعَان as سُرْعَان ذَا اِهَالَةٍ the true meaning and force of which will be better understood by recounting the manner in which it was used, as given in the اَضَاحِيكُ an Arabian Jest-Book.

An Arab went to a shepherd with the intention of purchasing a sheep, and requested to be supplied with a fat one. The shepherd told him he should have the fattest in his flock, but produced a poor, meagre, scurvy, halfstarved thing, with its nose snivelling from excess of poverty. The Arab called out with astonishment, what object of misery is this! where is the flesh or fat? why my good friend said the shepherd dont you observe the very fat dropping from her nose! O Bravo, said the Arab, سُرْعَان ذَا اِهَالَةٍ Its snivel runs in melted fat!!

The above Story is related in various ways, (See *Ruzee* and the *Qamoos*) but they do not appear to be worth repeating, سُرْعَان also occasionally denotes surprise or astonishment as سُرْعَان مَا صَنَعْتَ كَذَا

For مَا سُرْع 'what celerity!'

## Annotation.

The idiomatical application of these verbal Nouns may be seen in the following story, which may serve at the same time as a sort of Commentary upon the celebrated saying of Antiphanes,

Προς γὰρ τὸ γῆρας ὥσπερ ἐργαστηρίου

Ἀπαντὰ τὰνθρώπεια προσφῶτα γὰρ

"All human ills gather in old age,  
as vagrants in a Work-house."

## حكاية

شكى بعض الشيوخ سوء الهضم الى الطبيب فقال له رويد سوء الهضم  
فانه من خواص الشيخوخة فشكى له ضعف البصر فقال له بله ضعف  
البصر فانه من خواص الشيخوخة فشكى له ثقل السبع فقال هيئات  
السبع من الشيوخ فان ضعف السبع من خواص الشيخوخة فشكى له قلة  
الرقاد فقال له شتان الرقاد والشيوخ فان قلة الرقاد من خواص  
الشيخوخة فشكى له ضعف الباه فقال له سرعان ضعف الباه الى  
الشيوخ فان ضعف الباه من خواص الشيخوخة فقال الشيخ لاصحابه  
دونكم الاحبب وعليكم الجاهل وهاكم البليد الذي لا فهم له فاني

لَا تَفَرِّقْ بَيْنَهُ وَبَيْنَ الدُّرَّةِ إِلَّا بِالْصُّورَةِ الْإِنْسَانِيَّةِ لِأَنَّهُ لَا تَسْتَطِيعُ أَنْ يَتَكَلَّمَ إِلَّا بِهَا  
 قَالَتَا الْكَلْبَتَيْنِ قَتَبَسَمَ الطَّبِيبُ وَقَالَ حَيْهَلِ الْغَضَبِ يَا شَيْخُ فَإِنَّ هَذَا أَيْضًا  
 مِنْ خَوَاصِّ الشَّيْخُوخَةِ \*

## STORY.

An old man\* complained to a Doctor of bad digestion. O let bad digestion alone said the Doctor, for it is one of the concomitants of old age. He then stated his weakness of sight. Don't meddle with weakness of sight replied the Doctor, for that also is one of the concomitants of old age. He complained to him of a difficulty of hearing. Alas how distant is hearing said the Doctor from old men! difficulty of hearing is a steady concomitant of old age. He complained to him of want of sleep. How widely separated said the Doctor, are sleep and old men, for want of sleep is certainly a concomitant of old age. He complained to him of a decrease of bodily vigour.† This is an evil replied the Doctor that soon hastens on old men, for want of vigour is a necessary concomitant of old age. The old man (unable to keep his patience any longer) called out to his companions—seize upon the booby, lay hold of the blockhead, drag along the ignorant idiot, that dolt of a Doctor, who understands nothing, and who has nothing to distinguish him from a Parrot, but the human figure, with his ‘concomitants of old age,’ for sooth! the only words he seems capable of uttering. The Doctor smiled, and said, come on my old boy, get into a passion, for this also is a concomitant of old age.

\* From the Verb شَاخَ, ‘he grew old,’ comes شَيْخٌ an old man, Plur. شَيْخَةٌ, شَيْخَانِ, شَيْخَانِ, and the Infinitives شَيْخُ and شَيْخُوخَةٌ old age.

† For the literal signification of بَلِيْءٌ or بَلِيْءٌ consult the Lexicon. بَلِيْءٌ a blockhead, Ital. balordo.

## CLASS TENTH.

The *tenth* CLASS contains *thirteen* Verbs termed **الْأَفْعَالُ النَّاقِصَةُ** or IMPERFECT VERBS, and are so called because they cannot with an Agent alone, form a complete or perfect Sentence. They precede in construction a Nominal Sentence, or a Sentence consisting of a SUBJECT and PREDICATE, to the first of which they give **رَفَعَ** and to the second **نَضَبَ**. The first Term is called the **إِسْمُ** the SUBSTANTIVE NOUN, the second the **خَبَرُ** the ATTRIBUTE or PREDICATE.

1. Of these the first is **كَانَ** which is used in two senses. 1st Imperfect. 2d Perfect.

As an *Imperfect* Verb it is used in two ways. *First*, as affirming the existence of its Attribute in its Substantive Noun or Subject, in time past, either in a sense *capable of cessation*, (**مُسْكِنُ الْإِنْقِطَاعِ**) as **كَانَ زَيْدٌ قَائِمًا**, 'Zued was standing;' or in a sense *incapable of cessation*, (**مُسْتَنَعُ الْإِنْقِطَاعِ**) as **كَانَ اللَّهُ عَلِيمًا حَكِيمًا**, 'God was knowing and wise.'

*Second*, in the sense of **صَارَ**, as,

**كَانَ الْفَقِيرُ غَنِيًّا أَيَّ صَارَ غَنِيًّا** The poor man became rich.

## Annotation.

The Arabian Grammarians consider Verbs as either Perfect or Imperfect, and as their account of them seems to agree in almost every respect with that of the Stoics as given by Harris in his *Hermes*, I shall present the extract to the reader by way of illustration.

"The Stoics in their logical view of Verbs, as making part in Propositions, consider them under the four following sorts :

When a Verb Co-inciding with the Nominative of some Noun, made *without further help* a Perfect Assertive Sentence, as **Σωκράτης περπατεῖ** *Socrates walketh*; then as the Verb in such Case implied the power of a Perfect Predicate, they called it for that reason **Κατηγορούμενα** a *Predicables*;



2d. As a *Perfect Verb*, forming with its *Nominative* or *Agent* alone a complete or perfect Sentence, and consequently does not require to be connected with any other Predicate. In this sense it denotes *existence* (absolutely), as

كَانَ زَيْدٌ Zued was, i. e.

أَيُّ ثَبَتَ زَيْدٌ Zued existed.

2. The second is *صَارَ* which is used to denote a *change* in the Subject of the Proposition either, from one *nature* or *substance* into another, as,

صَارَ الطِّينُ خَرَفًا The clay became a pot.

Or, from one *quality* into another, as,

صَارَ الْفَقِيرُ غَنِيًّا The poor man became rich.

It is sometimes used as a perfect Verb, to denote change from one place to another, and is then applied transitively with the Preposition *إِلَى*, as

صَارَ زَيْدٌ مِنْ بَلَدٍ إِلَى بَلَدٍ Zued went from one City to another.

### Annotation.

or else from its readiness, *συμβαίνειν*, to co-incide with its Noun in completing the Sentence, they called it *Σύμβαμα* a Co-incider.

When a Verb was able with a Noun to form a Perfect Assertive Sentence, yet could not associate with such Noun, but under some Oblique Case, a *Σωκράτει μεταμέλει*, *Socratem pœnitet*: such a Verb from its near approach to just Co-incidence and Predication, they called *Παρασύμβαμα* or *Παρακατηγόημα*.

When a Verb, though regularly Co-inciding with a Noun in its Nominative, still required to complete the sentiment some other Noun under an Oblique Case, as *Πλάτων φιλεῖ Δίονα*, *Plato loveth Dio* (where without *Dio* or some other, the Verb *loveth* would rest indefinite:) such a Verb,

3. The *third, fourth and fifth*, are أَصْبَحَ أَمْسَى أَضْحَى the whole of which are used to unite or conjoin the sense of the Sentence with their respective times, namely, *morning, evening, and noon*, as

أَصْبَحَ زَيْدٌ غَنِيًّا مَعْنَاهُ	{ Zued was wealthy in the morning, i. e.
حَصَلَ غِنَاهُ فِي وَقْتِ الصُّبْحِ	{ His wealth was at that time.
أَمْسَى زَيْدٌ حَاكِمًا مَعْنَاهُ	{ Zued was a governor in the evening, i. e.
حَصَلَ حُكُومَتُهُ فِي وَقْتِ الْمَسَاءِ	{ His government was at that time.
أَضْحَى زَيْدٌ قَارِئًا مَعْنَاهُ	{ Zued was a reader in the fore-noon, i. e.
حَصَلَ قِرَاءَتُهُ فِي وَقْتِ الضُّحَى	{ His reading was at that time.

#### Annotation.

from this defect they called ἥτιον ἢ συμπωμα, or ἡ κατηγορημα *some thing less than a Co-incider, or less than a Predicable.*

Lastly, when a Verb required *two Nouns in Oblique Cases*, to render the sentiment complete, as when we say Σωκράτει Αλκιβιάδης μέλει, *Tædet me vixit*, or the like, such Verb they called ἥτιον, or ἑλάτιον ἢ παρασύμωμα, or ἡ παρακατηγορημα, *something less than an Imperfect Co-incider, or an Imperfect Predicable.*"

Here by the way it may be worth remarking, that almost the whole of the above extract seems copied from Stanley's *History of Philosophy*, which Harris appears to me to have made frequent use of in his *Hermes and Philosophical Arrangements* without any sort of acknowledgment. The following may serve as a specimen:—"Whatsoever is Predicated of another is Predicated of the name of the Case, and both these are either *Perfect*, as that which is predicated, and together with the subject sufficient to make an Axiom. Or they are *Defective*, and require some addition to make thereof a Perfect Predicate."

The above three Verbs are sometimes used in the sense of **صَارَ** as,

أَصْبَحَ الْفَقِيرُ غَنِيًّا The poor man became rich.

أَمْسَى زَيْدٌ كَاتِبًا Zued became a writer.

أَضْحَى الظُّلُمُ مُنِيرًا The obscure became bright.

They are sometimes used in the sense of Perfect Verbs, as,

أَسْبَحَ زَيْدٌ بِبَعْتِي } Zued arrived in the morning.

دَخَلَ فِي الصَّبَاحِ

أَمْسَى زَيْدٌ آيَ }

Zued arrived in the evening.

دَخَلَ فِي الْمَسَاءِ }

أَضْحَى بُكْرٌ آيَ }

Bukr arrived in the fore-noon,

دَخَلَ فِي الضُّحَى }

### Annotation.

If that which is predicated of a name, make an Axiom, it is a *Categoron*, or *συμβαμα*, a Congruity, as *walketh*, for example, *Socrates walketh*.

But if it be predicated of the Case (whereby Transitions are made from one person to another, wherein it is necessary that some Oblique Case be likewise pronounced with the right,) they are called *Παρασυμβαμα*, as an addition to the *συμβαμα* (or as Priscian renders it, *less than Congruities*) as *Cicero saved his country*.

Again, if that which is predicated of some Noun, require a Case of some other Noun to be added to make up the Axiom, so as the construction be made of two Oblique Cases, they are *δυσσυμβαμα*,

4. The *Sixth* and *Seventh*, are **ظَلَّ** and **بَاتَ** which are used to unite the sense of the sentence with their respective times, namely *day* and *night*: **ظَلَّ** therefore unites the sense of the Sentence with the *day*, and **بَاتَ** with the *night*, as,

ظَلَّ زَيْدٌ كَاتِبًا أَيَّ	{	Zued was a writer in the day, i. e.
حَصَلَ كِتَابَتُهُ فِي النَّهَارِ		His writing was at that time.
بَاتَ زَيْدٌ قَائِمًا أَيَّ	{	Zued spent the night in sleep, i. e.
حَصَلَ نَوْمُهُ فِي اللَّيْلِ		His sleep was at that time.

### Annotation.

incongruities, or according to Ammonius, *less than*, *ὀμωσμενα*, as it pleases me to come to thee; whether the Nouns only or the words require it. See Stanley's History of Philosophy. Folio Ed. 1701, in the life of Seno, p. 310.

In answer to certain of the Arabian Grammarians who contend that *Imperfect Verbs*, are merely used to denote *time* without reference to the sense of their *Infinitives*, the Grammarian Ruzee in his celebrated Commentary upon the Kafeea makes the following reply, which I offer as a short specimen of his style and manner.

وَمَا قَالَ بَعْضُهُمْ مِنْ أَنَّهَا سَمِيَتْ نَا قِصَّةً لَا نَهَا تَدَلُّ عَلَى الزَّمَانِ دُونَ الْمَصْدَرِ لَيْسَ بِشَيْءٍ لَأَنَّ كَانَ فِي نَكْوٍ  
كَانَ زَيْدٌ قَائِمًا يَدُلُّ عَلَى الْكَوْنِ الَّذِي هُوَ الْحَصُولُ الْمَطْلُوقُ وَخَبَرُهُ تَدَلُّ عَلَى الْكَوْنِ الْمَخْصُوصِ  
وَهُوَ كَوْنُ الْقِيَامِ أَيْ حَصُولُهُ فَجَبِيحٌ لَا يُلْفِظُ دَالٌ عَلَى حَصُولِ مَا ثُمَّ عَيْنٌ بِالْخَبَرِ ذَلِكَ الْحَصُولُ  
فَكَانَتْ قُلْتُ حَصَلَ شَيْءٌ ثُمَّ قُلْتُ حَصَلَ الْقِيَامُ فَكَانَ تَدَلُّ عَلَى حَصُولِ حَدَثٍ مُطْلَقٍ يَقْتَضِي بِخَبَرِهِ  
وَخَبَرُهُ يَدُلُّ عَلَى حَدَثٍ مُعَيَّنٍ فِي مَرَمَانٍ مُطْلَقٍ يَقْتَضِي بِكَانَ

The above two Verbs are sometimes used in the sense of *صار*, as,

ظَلَّ الصَّبِيُّ بِالْغَا The boy *became* adult.

بَاتَ الشَّابُّ شَيْخًا The youth *became* an old man.

5. The *eighth* and *ninth* are *مَا بَرَحَ* and *مَا قَتَّى* sometimes written *مَا قَتَّأَ* the *tenth*, *مَا زَالَ* and *eleventh* *مَا اِثْنَعَكَ* each of which is used to indicate the uninterrupted duration or permanence of the Attribute in its Substantive Noun, as,

مَا بَرَحَ زَيْدٌ عَالِمًا Zued was *always* wise.

مَا قَتَّى زَيْدٌ قَائِمًا Zued was *always* standing.

مَا زَالَ زَيْدٌ فَاضِلًا Zued was *always* excellent.

مَا اِثْنَعَكَ بُكْرٌ عَاقِلًا Bukr was *always* intelligent.

### Annotation.

“ The opinions of those Grammarians who maintain that *Imperfect* Verbs are so called, because they are merely indicative of time, without reference to the sense of the Infinitive, are nugatory, for the word *كَانَ* in the Proposition, *كَانَ زَيْدٌ قَائِمًا* signifies *being*, that is, *being* abstractedly considered, and its Predicate denotes the mode or manner of that *being*, which is here *being standing*, or the *existence* of that *accident*. Introducing the Sentence therefore with a word indicative of *absolute existence*, and afterwards qualifying it by the attribute, is, as if we were to say, *a thing existed or was*, and afterwards add—*it existed standing*. The word *كَانَ* therefore denotes the existence of an *event absolutely*, which is *qualified* by subjoining its Attribute, and the Attribute is significant of a *particular event*, as occurring in time absolute, which is restricted to a *particular* time, by the word *كَانَ*.”

Harris uses almost the same words upon the same subject. “ Now all *EXISTENCE* is either Absolute or qualified.—*Absolute*, as when we say *B is*; *Qualified*, as when we say, *B is an Animal, B is Black, is Round, &c.* With respect to this difference, the Verb (*is*) can by itself

6. The *twelfth* is مَا دَامَ and is used for the purpose of indicating a temporary relation between two events, the time or duration of the first of which it limits or restricts to the duration of the second. It must therefore necessarily be preceded by either a Verbal or a Nominal Sentence, as

اجْلِسْ مَا دَامَ زَيْدٌ جَالِسًا Sit while Zued is sitting.

زَيْدٌ قَائِمٌ مَا دَامَ عَمْرٌ قَائِمًا Zued is standing as long as Amr is standing.

### Annotation.

express *Absolute Existence*, but never the *Qualified*, without subjoining the particular form, as the forms of existence being in number infinite, if the particular form be not expressed, we cannot know which is intended." He then goes on to remark, "that when (*is*) only serves to denote some such form, it has little more force than that of a mere assertion," and further on.—"As to EXISTENCE in general, it is either *Mutable*, (مَوْجُودٌ إِلَّا نَقْطَاعٌ) or *Immutable* (مَوْجُودٌ إِلَّا نَقْطَاعٌ); as in the *Objects of Sensation*; *Immutable*, as in the *Objects of Intellection and Science*. Now *Mutable Objects* exist all in *Time*, and admit the several distinctions of *Present*, *Past*, and *Future*: But *Immutable Objects* know no such distinctions, but rather stand opposed to all things temporary.

And hence two different significations of the Substantive Verb (*is*), according as it denotes *Mutable* or *Immutable* being.

For example, if we say, *this orange is ripe*, (*is*) meaneth, *that it existeth so now at this Present*, in Opposition to *Past Time*, when it was green, and to *Future Time* when it will be rotten.

But if we say, *the Diameter of the square is commensurable with its side*, we do not intend by (*is*) that it is commensurable *now*, having been *formerly* commensurable or *Being to become so hereafter*; on the contrary we intend that *perfection of existence*, to which *time* and *its distinctions* are uttered unknown. It is under the same meaning we employ this Verb, when we say, *truth is*, or *God is*. The opposition is not of *time present* to *other times*, but of *necessary existence* to *all temporary existence whatever*."

Hermes p. 92.

As my object in producing these extracts is merely to explain and illustrate the doctrine of the Arabian Grammarians on the subject of *Imperfect* or *Defective Verbs*, I avoid as usual all discussion on the question of its merits or demerits.

7. The *thirteenth* is لَيْسَ and is used for the purpose of giving a negative signification to the Sentence in *present* time, though some Grammarians are of opinion that it is applicable to time in general, whether past, present or future, as,

لَيْسَ زَيْدٌ قَائِمًا Zued is not standing.

### Annotation.

Imperfect Verbs with respect to their government may be divided into two Classes, *First*, such as govern of themselves without any restriction or limitation, as لَيْسَ أَمْسَى أَضْحَى and *second*, such as possess a *conditional* government, or that require to be preceded by a Negative Particle either expressed or understood, as

#### EXPRESSED.

مَا زِلَ زَيْدٌ قَائِمًا } Zued did not cease to continue standing, in other words,  
he continued always standing.

#### UNDERSTOOD.

قَالُوا قَالَهُ تَقْتُولُونَ كَرِيْهُوْسَ حَتَّى تَكُوْنَ حَرْصًا أَوْ تَكُوْنَ مِنَ الْهَالِكِيْنَ } "They said (i. e. the sons of Jacob) by God thou wilt not cease to remember Joseph, until thou be brought to death's door, or thou be destroyed by affliction."

Or by لَا إِلَهِيَّ or the Prohibitive لَا which is considered equivalent to a *Negative* Particle, as

لَا تَزَلْ قَائِمًا } Do not cease to continue standing, or continue always standing.

And lastly when they are used in the sense of supplication or prayer, as :

لَا يَزَالُ اللَّهُ مُسْنِنًا إِلَيْكَ May God always continue beneficent to you.

To which must be added the Verb دَامَ preceded by the Infinitive مَا or the مَا termed *Zurfeea*, as,

أَعْطَا مَا دَمْتُ مُصِيبًا دَرَهْمًا } As long as you continue to receive wealth, continue to bestow it.





Grammarians extend the privilege to the whole class of Imperfect Verbs, with the exception of *مَا دَامَ*, as *قَائِمًا كَانَ زَيْدٌ* Zued was standing.

But these Verbs, cannot be preceded by their Substantive Nouns, the noun being the AGENT, which can never take precedence of the Verb.

The government of the above Verbs in all their derivative forms is the same.

### Annotation.

*O F مَا زَالَ &c.*

These four Verbs are nearly or altogether Synonymous in signification, and as two Negatives in Arabic as well as in English and Latin make an Affirmative, they are always found in an Affirmative sense.

*O F مَا دَامَ*

*مَا دَامَ* is exactly Synonymous with *while*, *whilst*, or *as long as* and is always used between two sentences for the purpose of denoting the co-existence of two events, as explained and exemplified in the Text.

*O F لَيْسَ*

*لَيْسَ* as an Imperfect Verb is properly used (agreeably to the authority of the SHURHU ALFEEA) to represent *present time*, as *لَيْسَ زَيْدٌ قَائِمًا* 'Zued is not standing now.' but when followed by a word expressive of a particular time, it may denote accordingly either past or future, as,

*لَيْسَ زَيْدٌ قَائِمًا امْسَ* Zued did not stand yesterday.

*لَيْسَ زَيْدٌ قَائِمًا غَدًا* Zued will not stand tomorrow.

It is probably compounded of the Negative Particle *لَا* and *لَيْسَ* denoting *existence*, as in the Language of the Arabian Logicians.

*أُخْرِجَ الْعَالَمُ مِنَ الْلَيْسِ إِلَى الْإِيسِ*

'The world came from *non-existence* into *existence*.' The Abbe Sicard in like manner derives

## Annotation.

the Latin *Non* from *n* and *on*.—"Non est un mot composé de *n* and de *on*. La consonne *n* est l'expression naturelle du doute chez toutes les nations, parce que c'est le son que rend la touche nasale, quand l'homme incertain examine s'il fera ce qu'on lui demande; ainsi *Ne on*, *Ne ot*, *Ne ec*, *Ne il*, d'ou l'on a fait, *Non*, *Not*, *Nec*, *Nil*." And thus in the old English, and Northern Dialects *nael* for *nea will*, or *will not*; *naes* for *nae is*, or *is not*; See Jamieson's Etymol. Dictionary. The whole Class of defective verbs will be found illustrated in the following story.

## حكاية

كَانَ أَبُو الشَّيْثَانِ مُضْحِكًا فَأَفْلَسَ فَبَاتَتْ زَوْجَتُهُ ذَاتَ لَيْلَةٍ جَابِعَةً فَخَرَجَ  
يَلْتَمِسُ لَهَا قُوْتًا فَلَمْ يُصِبْ شَيْئًا وَلَمْ يَزَلْ يَطُوفُ فِي السَّكِينِ حَتَّى أَتَى  
إِلَى مَسْجِدِ الْجَامِعِ وَاخْتَفَى فِي بَعْضِ زَوَايَاهُ وَمَا بَرِحَ جَالِسًا حَتَّى  
انْصَرَفَ النَّاسُ وَلَمْ يَبْقَ مِنْهُمْ إِلَّا الْمُؤَدِّنُ فَلَبَّاهُ جَنَّ اللَّيْلُ قَالَ الْمُؤَدِّنُ اللَّهُمَّ  
يَا مَنْ بَارَادَ تِهْ صَارَ الْمَعْدُومُ مَوْجُودًا وَيَكْرَمُهُ أَصْبَحَ الْهَبُومُ مَسْعُودًا فَعَرَضَ لَهُ  
أَبُو الشَّيْثَانِ وَقَالَ لَبَّيْكَ يَا عَبْدِي سَلْنِي مَا بَدَى لَكَ فَظَنَّ الْمُؤَدِّنُ أَنَّهُ  
قَدْ نَالَ دَرَجَةَ مُوسَى صَلَّعَ فَقَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّ عَبْدَكَ هَذَا مَا  
فَتِيٌّ مُطِيعًا لَكَ وَمَا أَنْفَكَ مَغْرُوضًا أَمْرَهُ إِلَيْكَ وَقَدْ ظَلَمَ الْيَوْمَ جَابِعًا حَتَّى  
يَبْسُتَ أَمْعَانُهُ فَأَمْنُنْ عَلَيْهِ بِأَلْفِ دِرْهَمٍ يُجْبِلُ بِهَا أَحْوَالَهُ وَيُقِيمَتْ بِهَا

عِيَالُهُ فَقَالَ لَهُ أَبُو الشَّيْقُوقِ سَلْ غَيْرَكَ إِلَيْكَ يَا عَبْدِي فَوَعِزَّتِي وَجَلَّالِي  
 إِنَّ أَمْرَتِي قَدْ أَمْسَتْ اللَّيْلَةُ جَائِعَةً وَلَمْ أَذْهَبْ لَهَا مَا أُعْشِيهَا بِهِ وَلَمْ  
 أَصِبْ شَيْئًا وَلَيْسَ لِي مَا أَسُدُّ رَمَقَهَا بِهِ فَتَحَجَّلَ الْمُؤَدِّنُ مِنْ ذَلِكَ الْجَوَارِ  
 وَتَرَكَ الْمَسْجِدَ لِأَبِي الشَّيْقُوقِ وَسَارَ \*

## STORY.

ABOOS SHIMUQMUQ was a humorist, but falling poor his wife was compelled to pass a whole night without any thing to eat. He went out therefore with the hope of procuring for her a little sustenance, but not succeeding he continued traversing the streets till he arrived at the great Mosque, which he entered and concealing himself in one of its angles, continued standing there till the whole congregation had retired, with the exception of the public Crier, who when night came on, began to pray, saying.—‘O God at whose mighty will non-existence sprung into life, and by whose merciful kindness the poor and sorrowful are made happy.’—I am here my servant, ‘cried Aboos Shimuqmuq,’ ask of me what thou requirdest!’ the astonished Crier believing he had been honored with the holy conference formerly granted to Moses, replied;—‘O God! thou certainly knowest that this thy servant hath always been obedient to thy will, and hath never ceased to confide to thee his wishes: he hath passed the day in such extreme hunger that his very bowels yearn again for food, bestow upon him then from thy infinite bounty one thousand Dirhums, which will supply his wants and provide sustenance for his family.’—O my servant! cried Aboos Shimuqmuq, petition for something else, for I swear by my mighty power and dignity that my wife hath passed the whole night fasting, and although I searched every where to find a little bit of supper for her, I have not succeeded in procuring a mouthful, nor have I in my possession sufficient to keep her soul and body together!—The poor Crier ashamed of the trick played upon him, left the Mosque to Aboos Shimuqmuq and went off.

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## CLASS ELEVENTH.

The *eleventh* CLASS contains *four* VERBS, termed VERBS of PROPINQUITY (أَفْعَالُ الْمُقَارَبَةِ) being so called from their signification.

1. The first is عَسَى which admits of the *quiescent* تَ or *Ta* of the feminine gender, but is not otherwise (regularly) conjugated, neither is any Derivative formed from it. Its government is twofold.

*First.* It gives رَفْع or the sign of the Nominative Case to the Noun as its Agent, and نَصْب or the sign of the Objective Case to the Predicate, which Predicate is a Verb in the Aorist Tense in construction with اِنْ and in this combination the Verb عَسَى is always Synonyms with قَارَبَ.

## EXAMPLE.

عَسَى زَيْدٌ أَنْ يَخْرُجَ Zued hastened to come out.

## Annotation.

To the Verbs of this Class generally termed from their signification, Verbs of Propinquity, Grammarians have added several others, which though nearly synonymous in point of sense, are yet sufficiently distinct in application to warrant their arrangement into the following classes or divisions.

1. Verbs of Propinquity properly so called, viz.

أَوْشَكَ كَرَبَ كَادَ

2. Verbs denoting hope or expectation, or implying confidence in some future event, viz.

اِخْلَوْتُ حَرَمِي عَسَى

3. Verbs denoting the commencement of an action, or *Inceptives*, viz.

اِنشَأَ عَلَتَ اخَذَ طَفَتَ جَعَدَ

In which example زید is put in the Nominative, as the Noun or Agent of عَسَى and أَنْ يُخْرَجَ is substituted for the Accusative or Objective Case, as its Predicate. The sense of the Sentence will therefore be.

قَارَبَ زَيْدُ الْخُرُوجِ Zued accelerated his egress.

The Predicate of عَسَى agrees with its Noun or Agent in Gender and number.

## EXAMPLE.

عَسَى الزَّيْدَانِ أَنْ يَقُومَا The two Zueds hastened to stand.

عَسَى الزَّيْدُونَ أَنْ يَقُومُوا (All) the Zueds, &c. to stand,

عَسَتْ هِنْدٌ أَنْ تَقُومَ Hinda hastened to &c.

عَسَتِ الْهِنْدَانِ أَنْ تَقُومَا The two Hindas hastened to &c.

عَسَتِ الْهِنْدَاتُ أَنْ يَقُومْنَ (All) the Hindas hastened to &c.

## Annotation.

By this classification as laid down in the Commentary upon the ALFEEA, the Verb عَسَى it appears is excluded from the Verbs of Propinquity, contrary to the doctrine in the Text; the grounds upon which this exclusion is founded are the following:

It is supposed by the Grammarian زَاهِدٌ ZAHID to be a Particle Synonymous with لَعَلَّ. RUZEE thinks its proper signification is *hope* or *expectation*, to which SEEBUWEH adds *pity* and *fear*, as عَسَيْتُ أَنْ أَمُوتَ 'I fear I shall die, or I fear am about to die.'

And agreeably to the authority of the SIHAH it denotes *certainty*, as in the following example from the Qooran:

كُتِبَ عَلَيْكُمُ اتَّقُوا اللَّهَ وَهُوَ كَرِهَ لَكُمْ وَعَسَى أَنْ  
تُكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا  
شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

*Second.* The Verb عَسَى in its second application gives رَفْع or the sign of the Nominative Case, to a Verb in the Aorist Tense in construction with أَنْ which is substituted for, or put in the place of the Nominative, as the Noun of عَسَى and is then Synonymous with قَرَبَ.

## EXAMPLE.

عَسَى أَنْ يَخْرُجَ زَيْدٌ } The coming out of Zued was near, or  
 أَيُّ قَرَبٍ خُرُوجُهُ } He was on the point of coming out.

## Annotation.

Maracci however renders it here *fortasse* which is copied by Sale. "War is enjoined you against the infidels, but this is hateful unto you: yet *perchance* you hate a thing which is better for you, and *perchance* you love a thing which is worse for you, but God knoweth and you know not." Sale.

The Predicate of عَسَى is restricted in the Text to a Verb in the Aorist Tense with the Particle أَنْ but although this appears to be the general practice of the Language, there are some instances noticed by Grammarians in which the Predicate is a Noun, as لَا تَلْعَنُونِي إِنِّي عَسَيْتُ صَابِئًا 'Do not censure me for I am about to practice abstinence.' Saksuzgan is of opinion that the Aorist of عَسَى should never be accompanied by أَنْ as that Particle is known to bestow on the Verb the sense of the Infinitive, which becoming then an abstract term, cannot with propriety be predicated of its Substantive Noun. This doctrine seems conformable to that of Locke, who says that, "all our affirmations are only inconcrete, which is the affirming not one abstract idea to be another, but one abstract idea to be joined to another"—we can say a man is *white*, but we cannot say a man is *whiteness*, unless in a figure of speech. But some believe, that when it does occur in this form it is always by an ellipsis of some governing word, such as جَال or شَانَ and other Grammarians account for it by supposing it to be then redundant.

عَسَى is regularly conjugated in the Past Tense, and its medial radical in the second persons is occasionally marked *kusra*, as, عَسَيْتَ عَسَيْتَا عَسَيْتُمْ عَسَيْتُمْ both masculine and feminine.—Some think it is used in the Aorist, but I am aware of no example and shall not therefore insert the opinions of Grammarians on the subject.

In which case there is no necessity for the introduction of a Predicate, in opposition to its first application where the sense would otherwise remain imperfect.

In its first combination it is therefore termed IMPERFECT, and in its second PERFECT.

2. The second is كَانَ which governs the NOUN or AGENT in the NOMINATIVE, and the PREDICATE in the ACCUSATIVE or OBJECTIVE Case, which Predicate is generally a Verb in the Aorist Tense without أَنْ though it sometimes admits of أَنْ likewise, in consequence of its resemblance to عَسَى.

## EXAMPLE.

كَانَ زَيْدٌ يَجِيئُ } Zued hastened his coming, or advanced it to  
the last point.

## Annotation.

## O F كَادَ.

كَادَ In its original signification is Synonymous with قَرُبَ though it cannot be used alone as such, as كَادَ زَيْدٌ. Its medial radical may be either YA as كَيْدًا يَكَادُ كَدْتُ or WAO as كَوَدًا but Grammarians in general seem inclined to think it the former. The following example from the Hureera will illustrate its general force.

فَزَفَرْنَا قُرَّةَ الْقَيْظِ وَكَادَ يَتَهَيَّرُ مِنَ الْقَيْظِ

He exhaled a storm of passion fiery as the summer blast,

And was almost bursting with very rage!

## O F كَرَبَ.

كَرَبَ With its medial radical marked *Fulha*, and sometimes *Kusruh*, is also Synonymous with قَرُبَ as in the following examples:

كَرَبَتْ حِمَاةُ النَّارِ The fire was near being extinguished.

كَرَبَتِ الشَّمْسُ The sun was nearly set.

W w

In which example زَيْدٌ is put in the Nominative Case, as the Noun of كَانَ and يَجِيئُ is substituted for, or put in the place of the Objective as its Predicate; The sense of the Sentence is therefore.

قَارَبَ زَيْدٌ مَجِيَاءَ Zued accelerated his approach.

The same rules that are applicable to كَانَ are equally applicable to its Derivative formations.

#### EXAMPLE.

لَمْ يَكْدُرْ زَيْدٌ يَجِيئُ Zued did not hasten his approach.

Grammarians differ considerably among themselves, with regard to the sense of كَادَ when preceded by a Negative Particle, some maintaining and with propriety, that it bestows on the Verb a Negative signification, and others asserting that it has no such force, the sense of the Verb remaining unaffected as before; while others believe that the Particle is redundant before كَادَ in the Past Tense, but preserves its signification in the Future.

#### Annotation.

اَوْشَكَكَ O F

اَوْشَكَكَ فُلَانٌ Was originally Synonymous with اَسْرَعَ and is still to used in this sense, as اَوْشَكَكَ فُلَانٌ 'such a person hastened his march;' agreeably to the authority of the Commentator on the ALFEEA it is used like اَسْرَعَ either as a Perfect or Imperfect Verb. It is conjugated like كَادَ but the Grammarian اَصْبَغِي says, it never occurs in the Past Tense as given in the Text, but in the AORIST, اَوْشَكَكَ which however is rejected in the Alfeea on the authority of KHULEEL.

Under the general head of VERBS of PROPINQUITY, (besides those enumerated in the Commentary above,) may be mentioned the following, namely,

حَرَى اِخْلُوتَ اَوَّلًا هَلَلْنَا اَنْشَأْنَا اَقْبَلْ قَرَّبْ هَبَّ عَلَفْ



3. The third is كَرَبَ which governs the Noun in the Nominative, and the Predicate in the Objective Case, which Predicate is invariably the Aorist Tense of a Verb without أَنْ as :

كَرَبَ زَيْدٌ يُخْرَجُ Zued was near coming out.

4. The fourth is أَوْشَكَ which governs the Noun in the Nominative, and the Predicate in the Objective Case, which Predicate is a Verb in the Aorist Tense with or without أَنْ.

## EXAMPLE.

أَوْشَكَ زَيْدٌ أَنْ يَجِيئَ } Zued expedited his coming.  
أَوْشَكَ زَيْدٌ يَجِيئُ }

Some Grammarians make out seven Verbs of Propinquity, adding to the four abovementioned the following three, namely جَعَلَ طَغَفَ أَخَذَ which are altogether Synonymous with كَرَبَ in sense and application.

## Annotation.

The Commentator on the Alfeea makes حَرَى Synonymous with عَسَى in the sense of *hope* or *expectation*, but its predicate must always be an Aorist with the Particle أَنْ as, حَرَى زَيْدٌ أَنْ يَقُومَ, Perhaps or it is to be hoped that Zued will rise.

The above rules are precisely applicable to اِخْلَوَاتِ السَّمَاءُ أَنْ تَطْرُقَ as, اِخْلَوَاتِ السَّمَاءُ The Heavens were *about* to descend in rain.

أَوَّلَى زَيْدٌ أَنْ يَزِيدَ عَلَى ثَلَاثٍ as, قَارَبَ Is supposed by Ruzee to be Synonymous with أَوَّلَى. Zued was *on the point* of encreasing his gift of three (Rupees!) Its predicate must be accompanied with أَنْ.

هَاهِلَ Is used in the sense of كَادَ, as,

هَاهِلَ يَقُومُ He was on the point of rising, or he was very near rising.

The Aorist of this Verb does not require to be accompanied with أَنْ. The Verbs of this Class are included in the following little story.

## حِكَايَةٌ

أَبْتَلَيْ بَعْضَ الْعِبَادِ بِحُبِّ قَتَاةٍ مِنْ بَنَاتِ الْمُلُوكِ حَتَّى كَرَبَ أَنْ يَهْلِكَ  
 فَقَالَ لَهُ خَلِيفَتُهُ مَا فَعَلَ اللَّهُ بِسُلْطَانِ عَقْلِكَ وَصَبْرِكَ فَقَدْ أَوْشَكَ جَسَدُكَ  
 أَنْ يَفْضَحَ فَقَالَ لَهُ إِنِّي قَدْ صَبَرْتُ نَفْسِي يَا بُنَيَّ حَتَّى كَادَ الْقَلْبُ يَتَغَطَّرُ  
 وَعَسَى الصَّبْرُ يُضْرَمُ فَلَهَا هَجَمَ عَلَيَّ جَيْشُ الْعِشْقِ انْهَزَمَ عَنِّي سُلْطَانُ  
 الْعَقْلِ ثُمَّ بَكَى وَانْشَدَ يَقُولُ

• أَوْشَكَ الْعَاذِلُونَ عَذْلِي وَلَمَّا • كَادَ قَلْبِي مِنَ الْهَوَى أَنْ يَذُوبَ •  
 • كَرَبَ الْعَاذِلُونَ أَنْ يَرْحَمُونِي • فَعَسَى اللَّهُ أَنْ يُدِيمَ الْحَبِيبَ •

## S T O R Y.

A certain religious man was so deeply affected with the love of a King's daughter, that he was brought to the very point of death. His disciple said to him one day, what has the Almighty done with the king of your understanding and patience, for your body seems almost reduced to a mere shadow? Ah my child said the devotee, I subdued my feelings till my very heart was nearly breaking, and practiced patience to the utmost stretch of my power, but when the army of love invaded me, the king of my understanding was put to flight, and I could hold out no longer: he then wept and repeated the following lines:

The jeerer was keen with his joke,  
 And eager to mock my despair;  
 But he saw my heart almost was broke,  
 And he sought but to soften my care.

Then may heaven my mistress defend,  
 Though still she my vows should disdain ;  
 Though her cruelty hasten my end,  
 And my heart break indeed with its pain.\*

## CLASS TWELFTH.

The *twelfth* CLASS contains *four* Verbs termed أَفْعَالُ الْمَدْحِ وَالذَّمِّ or VERBS OF PRAISE AND CENSURE.

I. Of these the first is نَعِمٌ originally نَعِمَ with the first letter marked *Futha*, and the second *Kusra*: the *Futha* is changed into *Kusra* to coincide with

## Annotation.

OF نَعِمٌ AND يَسُّ

As نَعِمٌ and يَسُّ assume *Ta* or the mark of the Feminine Gender, they are generally considered as Verbs, but certain Grammarians of the schools of *Koofuh* will have them Nouns because they are occasionally found in construction with a Preposition, as

نَعِمَ السَّيْرُ عَلَى يَسِّ الْعَيْرِ A good girth (perhaps a bridle is necessary) on a bad ass.

مَا هِيَ بِنَعِمِ الْهَوْلِودَةِ How good a daughter is this that is born!

\* Or literally,

The censurers were *eager* to censure me,  
 But when my heart from excess of love was *ready* to break;  
 My very censurers *begged* to console me;  
 Then preserve O God the life of my beloved!

There is something pretty if not elegant in the original of this verse, but its spirit I fear is too subtle for transfusion into our idiom. In a literal translation the repetition of the word *censurers* appears harsh and unpleasing, and the strange unconnected wish at the close not very suitable to the complaint expressed in the three first lines, though dilated into a quatrain. As a curious example whoever of the four Verbs under discussion it deserves to be remembered.

X x

the Vowel mark of the second letter, which is then rendered quiescent to lighten or facilitate the pronunciation leaving نَعَمْ which is a VERB of PRAISE.

The Agent (فَاعِل) of the Verb نَعَمْ is sometimes a general term (الْإِسْمُ الْجِنْسُ) made definite by the Article أَلْ .

## EXAMPLE.

نَعَمْ الرَّجُلُ زَيْدٌ Zued was a good man.

The word الرَّجُلُ is here مَرْفُوع or in the Nominative Case, as the Agent of نَعَمْ. ZUED (زَيْدٌ) is the Noun PARTICULARISED BY PRAISE (مَخْصُوصٌ بِالْمَدْحِ) and being the SUBJECT of the Proposition is also in the Nominative Case; and نَعَمْ الرَّجُلُ the PREDICATE, preceding it in the order of construction.

Or ZUED may be in the Nominative Case as the PREDICATE, the SUBJECT of the Proposition being a Pronoun understood; the order will then be.

نَعَمْ الرَّجُلُ هُوَ زَيْدٌ He was a good man namely Zued.

The Proposition by the first analysis consisting of one, and by the second of two Sentences.

The Agent of نَعَمْ is sometimes a Noun connected in the relation of the Aorist Case with another Noun made definite by the Article أَلْ .

## EXAMPLE.

نَعَمْ صَاحِبُ الْفَرَسِ زَيْدٌ Zued the owner of the horse is a good man.

## Annotation.

They both occur under the following forms, namely نَعَمْ نَعَمْ نَعَمْ and نَعَمْ نَعَمْ نَعَمْ but the first is the original one. The two first forms are used by the tribe of Bunoo Tumeem, and the second more frequently than the rest when employed to denote praise or censure. This distinction agreeably to the authority of Mooburrud and Seebuwh is observed by the Arabs in general.

And sometimes a Pronoun concealed rendered <sup>مُسَمَّيْنِ</sup> by an indefinite Noun in the Objective Case.

## EXAMPLE.

نَعَمْ رَجُلًا زَيْدٌ How good was (he) the man Zued.

The concealed Pronoun in such instances refers simply to an object in the mind termed, (مَعْنُودٌ ذِي هُنِي).

The Noun PARTICULARIZED by PRAISE (الْمُخْصُوصُ) is sometimes omitted in the Sentence if the defect can be supplied by the context.

## EXAMPLE.

نَعَمْ الْعَبْدُ أَيُّ يُونُسَ How good a servant was he, namely Job!

The verse of the Qooran from which the example is taken being in praise of Job.

The Noun PARTICULARIZED by PRAISE and the AGENT must agree in gender and number

## EXAMPLES.

نَعَمْ الرَّجُلُ زَيْدٌ Zued was a good man.

نَعَمْ الرَّجُلَانِ زَيْدَانِ The two Zueds were good men.

نَعَمْ الرِّجَالُ زَيْدُونَ All the Zueds were good men.

## Annotation.

The Nouns PARTICULARIZED by PRAISE or CENSURE sometimes though rarely precede their Verbs, as <sup>يُحْسِنُ</sup> زَيْدٌ نَعَمْ الرَّجُلُ 'Zued is a good man.' <sup>يُفْسِدُ</sup> اأَمْرُ بِمَسِّ الرَّجُلِ 'Amr is a bad man.' The Agent in [ such cases is rendered definite by the Article ] though sometimes the Pronoun is concealed and made <sup>مُسَمَّيْنِ</sup> by an indefinite noun, as in the following example,

نُعَيْتِ الْمَرْأَةَ هِنْدًا Hinda was a good woman.

نُعَيْتِ الْمَرْءَتَانِ هِنْدَانِ The two Hindas were good women.

نُعَيْتِ النِّسَاءَ هِنْدَاتُ All the Hindas were good women.

2. The second is **بُئِسَ** a VERB of CENSURE; originally **بُئِسَ** like **عَلِمَ** (on the third conjugation of triliteral radicals.) The *Futha* of the first letter is changed into *Kusra* to coincide with the vowel point of the second, which is afterwards rendered quiescent in order to lighten or facilitate the articulation. The various rules applicable to the AGENT of this Verb in construction, as well as to its **مَخْصُوصٌ بِالذِّمِّ** or Noun PARTICULARIZED by CENSURE, are precisely the same as those already recorded of the Agent and **مَخْصُوصٌ** of **نِعِمَّ**.

#### EXAMPLES.

بُئِسَ الرَّجُلُ زَيْدٌ Zued was a bad man.

بُئِسَ صَاحِبُ الْفَرَسِ زَيْدٌ Zued the owner of the horse was a bad man.

#### Annotation.

أَبُو مُوسَى جَدُّكَ نِعِمَّ جَدًّا \*

وَشَيْخُ الْحَيِّ خَالُكَ نِعِمَّ خَالَ \*

ABOO-MOOSA is your grandfather, how excellent a grandfather?

And SHUEKH-ool-HUEYA your uncle, how excellent an uncle!

These Verbs assume occasionally the Particle **مَا** as an affix, as **نِعِمَّ مَا**; **بُئِسَ مَا** which Particle sometimes coalesces with **نِعِمَّ** as in the following examples from the Qooran.

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ If you give your alms openly it is good.

بُئْسَ مَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ It is a bad thing for which they have sold their Souls.

بِئْسَ الرَّجُلَانِ زَيْدَانِ	Zued was a bad man.
بِئْسَ الرَّجُلَانِ زَيْدَانِ	The two Zueds were bad men.
بِئْسَ الرَّجُلَانِ زَيْدُونِ	All the Zueds were bad men.
بِئْسَتِ الْمَرْأَةُ هِنْدٌ	Hinda was a bad woman.
بِئْسَتِ الْمَرْأَتَانِ هِنْدَانِ	The two Hindas were bad women.
بِئْسَتِ النِّسَاءُ هِنْدَاتُ	All the Hindas were bad women.

3. The third is سَاءَ and is in every respect synonymous with بِئْسَ.

4. The fourth is حَبَّ with نِ affixed, the first letter being marked either *Futha* or *Zumma*; originally حَبُّ with the second letter *Muzmoom*, which being afterwards rendered quiescent the two homogeneous letters coalesce under the sign *Idgham*. This rule is applicable to حَبَّ with its first letter *Muftookh*, but if *Muzmoom*, the Vowel point *Zumma* is transferred to the second letter, and the two homogeneous letters coalesce as before.

### Annotation.

O F سَاءَ A N D حَبَّ نِ.

I have nothing particular to offer regarding these words. سَاءَ is supposed by some to be derived from سَوَّ originally سَوَّ the *Wao* being changed into *Alif* by a common rule of permutation. It is precisely synonymous with بِئْسَ as observed in the Commentary. حَبَّ نِ is sometimes preceded by the Vocative Particle يَا denoting surprize or admiration, as in the following example from the 3d Muqam of Hureree in praise of a gold coin.

يَا حَبَّ نِ نَضَارُهُ وَنَضْرَتُهُ وَحَبَّ نِ غَمَاتُهُ وَنَصْرَتُهُ

O how admittable is its metal, how fascinating its splendor!

How delightfully it enriches, how potently it assists us!

Y y

The Verb **حَبَّ** is never separated in practice from **نِ** and is therefore written **حَبَّدَا**. It is Synonymous with **نَعِمَ** and its Agent is **نِ** followed by its **مُخْصَّوَصٌ بِالْمَدْحِ** or Noun PARTICULARIZED by PRAISE.

The CONSTRUCTION (أَعْرَاب) of the **مُخْصَّوَصٌ** of this Verb is the same as that of **نَعِمَ** in both of the cases already detailed, but its Agent and Noun PARTICULARIZED by PRAISE, do not necessarily agree in gender and number.

## EXAMPLES.

حَبَّدَا زَيْدٌ	Sing. mas.	} O excellent Zued !
حَبَّدَا زَيْدَانِ	Dual mas.	
حَبَّدَا زَيْدُونَ	Plural mas.	
حَبَّدَا هِنْدٌ	Sing. fem.	
حَبَّدَا هِنْدَانِ	Dual fem.	
حَبَّدَا هِنْدَاتِ	Plur. fem.	

## Annotation.

The concealed Pronoun mentioned in the Text as the Agent of the three first Verbs of Praise and censure answers in all such cases to the Pronoun *it* in English, and is therefore rendered **مَنْ** in Arabic by a Noun in the Objective Case. The phrase **نَعِمَ رَجُلًا زَيْدٌ** therefore resolves itself thus, **نَعِمَ** 'It was good.' What was good?—'The man (رَجُلًا) Zued.' As opposed to a Pronoun *expressed*, it is called *concealed* or implied, and its reference being to some object presented merely to the intellect for the *first time*, in opposition to the other Pronouns which *verbally* refer to an object perceived before, its relation is properly termed by the Arabs **مَعْنَوِيٌّ** **ذَهْنِيٌّ** which seems to agree with the remark of Apollonius as quoted by Harris, "*That some indications are o cular, and some are mental.*" τὰς μὲν τῇ ὁψωνί εἶναι δείξεις, τὰς δὲ τῇ νοῦ, De Syntaxi, S. II. c. 3, p. 104. See Hermes, p. 77.



The **مَوْصُوفٌ** or Noun PARTICULARIZED by PRAISE, may be either preceded or followed by a Noun agreeing with it in gender and number, and in the Objective Case as the **تَهْنِئَةُ** or **حَالٌ**.

## EXAMPLES.

**حَبْدًا رَجُلًا زَيْدٌ** What an excellent man is Zued !

**حَبْدًا زَيْدٌ رَاكِبًا** What an excellent horseman is Zued !

## Annotation.

The Verbs of this Class are included in the following little Story.

## حِكَايَةٌ

تَوَحَّشَتْ زَوْجَةٌ فَقِيهٌ بَخِيلٌ عَلَى السَّهْبِ وَأَخْبَرَتْ بِذَلِكَ زَوْجَهَا  
فَقَالَ لَهَا بِمَسْ الْغِدَاءِ السَّهْبِ وَسَاءَ السَّهْبُ مِنْ غِدَاءٍ فَإِنَّ سَيْنَهُ سَمٌ  
وَمِيبُهُ مَرَضٌ وَكَافَهُ كُرْبَةً فَرَهَنْتُ شَنْفَهَا وَهُوَ لَا يَشْعُرُ وَاسْتَدْعَتْ لَهَا بِشَيْئًا  
مِنْهُ وَبَيْنَهَا هِيَ جَالِسَةٌ عَلَى الْمَائِدَةِ إِنَّ أَبَاهُ قَدْ أَقْبَلَ فَلَمَّا رَأَاهَا تَأْكُلُ  
قَالَ لَهَا مَا تَأْكُلِينَ يَا حَبِيبَتِي فَقَالَتْ سَهْبًا أَرْسَلْتَهُ لِي جَارَتِي فَلَا تَنْ  
خَقَالَ لَهَا هَلْبِي بِشَيْئٍ مِنْهُ إِلَيَّ فَإِنَّ نَعَمَ الْغِدَاءِ السَّهْبُ وَحَبْدًا السَّهْبُ  
مِنْ غِدَاءٍ لِأَنَّ سَيْنَهُ سَمٌ وَمِيبُهُ مِيبَةٌ وَكَافَهُ كُفَايَةً فَقَالَتْ لَهُ بِمَسْ

مُعْرِفُ السَّبَكِ أَنْتَ يَا رَجُلُ إِذْ كُنْتَ تَذُمَّهُ أَمْسَ فَكَيْفَ تَبْدَحُهُ الْيَوْمَ  
 فَعَالَ لَهَا نَعْمَ مُحَدِّدُ السَّبَكِ أَنَا لَا تَنِي صَيْرُتُهُ نَوْعَيْنِ نَوْعٌ يُقْتَنَى بِالْذِّينَارِ  
 وَهُوَ النَّوْعُ الْغَبِيحُ وَنَوْعٌ يَهْدِيهِ إِلَى الْجَارِ الْجَارُ وَهُوَ النَّوْعُ الْمَلِيحُ فَخَجَلَتْ  
 زَوْجَتُهُ مِنْ خَطَايِهِ وَتَعَجَّبَتْ مِنْ سُرْعَةِ جَوَابِهِ \*

## S T O R Y.

The wife of a niggardly attorney happened to be seized with a longing after fish, and expressed her desire one day to her husband. O what execrable food said the attorney is fish, and how vile a thing is fish for food! for its F is *fatality*; its I *insipidity*; its S *sickness*, and its H *horror*! The good woman however was determined to satisfy her longing, and accordingly having pawned her earring unknown to him, purchased some fish, but in the very act of enjoying it, who pops in upon her but old Pinchpenny, who seeing her eating cried out—what is that you are eating my dear! Nothing but a little fish replied the wife, which a neighbour woman has sent me! Oh ho! cried Muckworm, then allow me to join your mess immediately, for most excellent food is fish, and fish is truly excellent for food, for its F is *fatness*; its I *impletion*; its S *salubrity* and its H *hilarity*.\* What a vile describer of fish you are said his wife, for yesterday you abused it and now again you are praising it. Nay my dear said the attorney I am an admirable definer of fish, for I divide it into two classes. One that is purchased with money, and this I hold to be the bad class: the other that is got gratuitously and this I consider the good class. His wife laughed at his answer and was surprised at the readiness of his reply.

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\* Or agreeably to the original word سَبَكٌ its first letter is *poison*, its second *sickness*, and its third *affliction*; and again, its 1st is *fatness*, its 2d *enjoyment* and its 3d *competency*.

## CLASS THIRTEENTH.

The *thirteenth* CLASS contains *seven* Verbs termed, أَفْعَالُ الْقُلُوبِ or VERBS of the MIND, and are so called because they have their source in the mind and come not under the cognizance of the senses. They are also called Verbs of DOUBT and CERTAINTY, some of them denoting doubt and some certainty, and precede a Sentence consisting of a subject and predicate to both of which they give نَصَب or govern them in the Objective Case as double Objects.

## Annotation.

It must be obvious that under the head of أَفْعَالُ الْقُلُوبِ (which signify literally ACTIONS of the SOUL with reference to the understanding, and grammatically VERBS denoting the operations of the mind or intellect) may be included a variety of other kindred Verbs besides those recorded in the Commentary; for ACTION which is here meant *spiritual action*, being a GENUS, necessarily embraces all the various operations of the mind, and as these operations of the mind or modes of thinking, are but different kinds or species of the same genus, the verbs expressive of these actions must partake of one common character as to sense, and might therefore be expected to fall under one common rule of government. This has not escaped the notice of the Arabian Grammarians who, in some of their larger works, have discussed the subject with great ingenuity and have enumerated a variety of Verbs possessing a similar government to those recorded in the text; but as their arguments are very diffuse and scattered through many parts of their works, I shall save myself the trouble of collecting and translating them, and endeavour to supply the defect by presenting the reader with a short extract from the celebrated Essay of Bishop Wilkins towards a real character, and Philosophical Language, which containing a very precise view of the different ACTIONS of the UNDERSTANDING (أَفْعَالُ الْقُلُوبِ) may not be deemed inapplicable to the Class of Verbs now under discussion.

ACTION as a Predicament he divides into four kinds.

I. SPIRITUAL. II. CORPOREAL. III. MOTION. IV. OPERATION.

The genus of SPIRITUAL ACTIONS he divides into two Classes, those that belong to GOD by which are meant only his *transient* actions which are terminated in the creatures, such as *creation*,

Z Z

Three of them denote doubt,

Three certainty,

And One sometimes doubt and sometimes certainty.

The three first or those denoting doubt, are,

خَلْتُ ; ظَنَنْتُ ; حَسِبْتُ

#### EXAMPLE.

حَسِبْتُ زَيْدًا قَائِمًا I conceived Zued was standing.

ظَنَنْتُ عَمْرًا فَاضِلًا I imagined Amr was eminent.

خَلْتُ بُكْرًا قَاعِدًا I supposed Bukr was sitting.

#### Annotation.

*annihilation, blessing, cursing, preservation, revelation, inspiration, redemption, &c. &c. and secondly,*

“ACTIONS of the UNDERSTANDING and judgment SPECULATIVE, *Contemplation, Theory*, are such as do concern the various exercise of our understandings about the truth and falshood of things, with respect either to

- |   |  |  |
|---|--|--|
| {   | Understanding; being either  |  |
|   | Preparative; in the first objectization of a thing, or the reflexive thought about it, together with what else one knows of that kind.         |  |
|   | 1.   | THINKING, cogitation, bethink, deem, imagine, esteem, conceit, notion, thoughtful, pensive, mind it, suggest, put in one's head.             |
|   |  | MEDITATING, study, considering, cast about in one's mind, muse, contemplate, elucubration, think, forethink, premeditate, ponder, extempore. |
| Operative; in the comparing of things to find out what is truth; or the thought resulting from such comparison. |  |  |
| 2.  | INQUISITION, examination, search, scrutiny, exploration, investigate, disquisition, seek, discuss, hunt, canvass, cast, wader, quest, inquest. |  |
|   | DISCOVERY; detect, find, perceive, sift out, pick out, invention, excogitate, author, inventor, tell, inkling: 'tis out.                       |  |
| Judgment;   |  |  |

The Verb ظَنَنْتُ however if derived from ظَنَمَ *suspicion* or *accusation* does not require a second Object or Acusative.

## EXAMPLE.

ظَنَنْتُ زَيْدًا أَيْ أَتَهَمُهُ I accused Zued or suspected him.

## Annotation.

- Primary; in judging such discovery agreeable to truth: or disagreeable.*
- More general.
    - 3. { ASSENT, consent, accord, agree, concur, allow, acknowledge, yield, suffrage, voice, vote, of the same mind, think good.
    - { DISSENT, differ, disagree, of another mind, discord.
  - More special; according to its arguments; as,
    - Proceeding from Causes,
      - { Extrinsic; testimony, sufficient, or insufficient.
      - 4. { BELIEVING, credit, credible, faith, trust.
      - { DISBELIEVING, discredit, incredible, distrust.
    - Intrinsic in the thing itself; that is *conclusive*; or *not so conclusive* but that it may be otherwise.
      - { KNOWING, cognition, conscious, wist, willing, aware, prizing, intelligence, learn, inform, acquaint, cognizance, notice, inkling, prescience, omniscient.
      - 5. { DOUBTING, misdoubt, mistrust, distrust, suspense, hanging, staggering, hesitate, pendulous, dubious, ambiguous, at a stand, stick at, quandary, scruple, sceptic, uncertain, apophryphal, 'tis a question,
  - Productive of these Effects in higher, or lower degrees.
    - { CERTAINTY, assurance, sure, evince, convince, demonstrate, evidence undoubted, out of doubt, without doubt, doubtless, infallible.
    - 6. { OPINION, conceit, judgment, sentiment, mind, tenet, think, suppose, surmise, seem, overween, unwinnow, likely, probable, prejudice, apprehend, fancy, repute, deem, verdict, sentence, shoot one's bolt.
- Secondary; judging of truth found, as to the*
- { Consequence of it, in respect of other things to be concluded from it, or to follow upon it; in *Thesi* or in *Hypothesi*.
    - 7. { REASONING, discussing, arguing, ratiocination, logic.
    - { CONJECTURING, guessing, surmise, divine, mind, guess, conceit, presumption, probable.
  - Importance; or frivolousness of it.*
    - { ESTEEMING, accounting, prizing, valuing, rating, regard, respect, repute, count of, care for, think well of, set by, stand upon, credit, prefer.
    - 8. { CONTEMNING, despising, slighting, undervaluing, disregarding, set at naught, scorn, disdain, abjection, despicable, vilify, disesteem, neglect, set light by, make nothing of, I pass not for it, nickname, pish."

The Section is continued with an enumeration of the ACTIONS of the understanding and judgment PRACTICAL, and the ACTIONS of the WILL, with these also of the sensitive part or the Fancy, which are properly styled PASSIONS, but the whole would require too much space and the above extract may be deemed sufficient to illustrate the nature and division of words significant of the distinct operations of the mind, or of *spiritual* or *intellectual* Ideas.

The other three Verbs or those denoting certainty, are

وَجَدْتُ؛ عَلِمْتُ؛ رَأَيْتُ

EXAMPLES.

رَأَيْتُ عَمْرًا كَرِيمًا I perceived that Amr was generous.

عَلِمْتُ زَيْدًا أَمِينًا I knew that Zued was faithful.

وَجَدْتُ الْبَيْتَ رَهْنًا I found the house mortgaged.

Annotation.

That there are many Verbs of this Class besides those recorded in the Commentary, the following will demonstrate.

1. دَرَيْتُ بِكَرٍّ صَاحِبِكَ He knew, as, دَرَيْتُ I knew that Bukr was your companion.

2. تَعْلَمُ Know for certain, as,

تَعْلَمُ شَقَارَ النَّفْسِ قَهْرَ عَدُوِّهَا } Know that the preservation of the soul, is by subduing the passions.

3. أَلْفَى He found, as,

أَلْفَوْا آبَاءَهُمْ ضَالِّينَ Verily they found their fathers who were lost.

Ruzer however remarks that the Verbs دَرَيْتُ when synonymous with عَلِمَ and تَعْلَمُ the Imperative synonymous with اَعْلَمْ do not govern two Objects in the Accusative Case, but require after them a Sentence preceded by the Particle اِنَّ as,

دَرَيْتُ اَنَّكَ قَائِمًا I knew that you were standing.

تَعْلَمُ اَنَّ بَعْدَ الْغَيِّ رُشْدًا Know assuredly that after error comes piety.

4. عَدَا He numbered or calculated, as,

وَلَا تَعْدُ لِلَّهِ شَرِيكَ فِي الْغِنَى } Do not reckon on God as your companion in affluence  
وَلَكِنَّهُ لِلَّهِ شَرِيكَ فِي الْعَدَالِ } but in poverty and distress.

The Verb **رَأَيْتُ** is sometimes used to denote perception with the eye, as in the following sentence from the Qooran.

**فَاَنْظُرْ مَا نَاْتَرِي** } Consider, therefore what thou *see'st*, or rather  
thinkest (I should do.)

**عَلِمْتُ** is sometimes used synonymously with **عَرَفْتُ** as,  
**عَلِمْتُ زَيْدًا اَيَّ عَرَفْتُهُ** I knew or recognized Zued.

### Annotation.

5. **حَكَا** *He conjectured, &c. as,*

**حَكَاوتُ زَيْدٍ اَخَاكَ** I thought Zued was your brother.

6. **ظَنَّ** Synonymous, with **جَعَلَ**.

**وَجَعَلُوا الْمَلَائِكَةَ الَّذِيْنَ يَنْهَوْنَهُمْ عَنِ الرَّحْمٰنِ اَنَاقَا** } They thought that the Angels who are the attendants  
of God were his daughters.

7. And some occur in this form as *Neuter Verbs*, as,

**فَكَرَّزَيْدٌ** Zued thought.

8. Or merely transitive to *one* Object, as,

**كَرِهْتُ زَيْدًا** I abhorred or detested Zued.

There are many other Verbs besides the above which govern two Objects in the Accusative, but which for the sake of brevity I omit recording: the following however from their affinity to those under discussion may merit insertion:

1. **صَوَّرْتُ الطِّينَ خَزَافًا** as, **صَيَّرْتُ** I converted the clay into a pot,

2. **قَدْ مَدَا اِلَى مَا عَمِلُوْا مِنْ عَمَلٍ** as, **جَعَلَ** } We will come unto the work, which they shall have  
done, and make it as dust scattered abroad.

3. **هَيَّنِيَ اللّٰهُ فَدَا اِيَّكَ** as, **هَيَّبَ** God made me your Victim.

A a a

And وَجَدْتُ in the sense of أَصَبْتُ as,

وَجَدْتُ الصَّالَّةَ أَيَّ أَصَبْتُهَا I found or discovered the lost.

These three Verbs when used as above are transitive only to one Object or Accusative.

The Verb زَعَيْتُ is sometimes used to denote *doubt* and sometimes *certainty*, as,

1. زَعَيْتُ اللَّهَ غَفُورًا رَحِيمًا I believed that God was merciful and forgiving.
2. زَعَيْتُ الشَّيْطَانَ شُكُورًا I doubted whether the devil was a thanksgiver!

#### Annotation.

4. اتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا as, اتَّخَذَ The Lord made Abraham a friend.

5. لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا as, تَخَذَ } If you wished you would certainly have received a reward for it.\*

6. تَرَكْتُ صَدِيقًا لِنَفْسِي as, تَرَكَ I made him my bosom friend.

7. رَدَّ as, —————  
فَرَدَّ شَعُورَهُنَّ السُّودَ بَيْضًا  
وَرَدَّ وُجُوهَهُنَّ الْبَيْضَ سُودًا

Time has changed their black locks into white,  
And has turned their fair faces black.

The above seven Verbs are termed اَفْعَالُ التَّحْوِيلِ or Verbs of *conversion*.

Of the Verbs of *doubt* and *certainty* as recorded in the Text.

The Verbs خَلَيْتُ حَسِبْتُ and ظَنَنْتُ though generally used to denote *doubt* or *uncertainty* of mind, are supposed by the Author of the Commentary upon the ALFEEA to be used in the Sense of *certainty* also: Examples.

\* Qooran, C. 18.



The Verbs of this Class do not admit of the retrenchment of one of the two Objects in composition being but as one word, and the sense of both collectively forming as it were the مَفْعُولُ بِهِ or Object of a transitive Verb, that is the radical sense of the *second* Object or its Infinitive, may be considered as connected with the *first* in the relation of the aorist case, as the sense of the sentence عَلِمْتُ زَيْدًا أَفْضَلَ resolves itself into عَلِمْتُ فَضْلَ زَيْدٍ 'I knew the excellence of Zued.' We cannot consequently reject one of them in composition, as the omission would be equal to that of rejecting a portion of a single word, which is not allowable.

## Annotation.

حَسِبْتُ التَّقَى وَالْجُودَ خَيْرَ تِجَارَةٍ } *I was sure that virtue and liberality were the best species of traffic.*

خَلْتُ أَبَاكَ عَظُوفًا } *I was confident that your father was benevolent.*

ظَلَمُوا لَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ } *They well knew that the only place of refuge was with God.*

Or in the following *Jeu d'esprit* attributed to اسحق بن خلف

ON A VERY LITTLE MAN CALLED DAVID, WITH A VERY LARGE BEARD,

مَا شَيْتَ دَاوُدَ فَاسْتَضَخْتُكَ مِنْ عَاجِبٍ  
كَانَ وَاللهِ يَبْشِي بِهَوْلِهِ  
مَا طَوَّلَ دَاوُدَ الْأَطْوَلَ لِحْيَتَهُ  
وَظَنَّ دَاوُدَ فِيهَا غَيْرَ مَوْجُودٍ

These lines are very ingeniously versified by Dr. Carlyle in his SPECIMENS of ARABIAN POETRY, for the learned Professor has not only preserved the sense but the very spirit of the Epigram, by lengthening out his version to an extent as disproportionate to the original as little David's beard.

When these Verbs happen to intervene between their Objects, or when they follow them, their government may be optionally omitted.

## EXAMPLES.

زَيْدٌ ظَنَّتُ قَائِمًا  
 زَيْدًا ظَنَّتُ قَائِمًا  
 زَيْدٌ قَائِمٌ ظَنَّتُ  
 زَيْدًا قَائِمًا ظَنَّتُ

I believed Zued was standing.

## Annotation.

1.

"How can thy chin that burden bear?  
 Is it all gravity to shock?  
 Is it to make the people stare?  
 And be thyself a laughing stock?"

2.

When I behold thy little feet,  
 After thy beard obsequious run,  
 I always fancy that I meet,  
 Some father followed by his son.

3.

A man like thee scarce e'er appear'd,  
 A beard like thine—Where shall we find it?  
 Sorely thou cherishest thy beard,  
 In hopes to hide thyself behind it."

The Verb **رَأَى** is supposed to be used in the sense of *doubt* or *uncertainty* in the following example from the Qooran, as,

أَنَّهُمْ يَرْوَنَّهُ بَعِيدًا    They suppose (the day of judgment) is distant.

It is used in a sense termed by the Arabian Grammarians **حُلِيْمَةٌ** to denote *vision in a dream* and requires after it two Objects in the Accusative, as in the following Sentence from the Qooran:

أَنِّي أَرَأَيْتُ أَفْصَحَ عَجْرًا    It seemed unto me in my dream, that I pressed out wine  
 (from grapes.)

Their government therefore or non-government is equally proper, though some Grammarians are of opinion that when they intervene between their Objects, their government had better be preserved, but when they follow them, it had better be cancelled.

If to the Verbs **عَلَيْتُ** and **رَأَيْتُ** a *Humza* be prefixed, they become transitive to three Objects or Accusatives.

## EXAMPLES.

**أَعْلَيْتُ زَيْدًا عَمْرًا فَاضِلًا** I made Zued know that Amr was excellent.

**أَرَيْتُ عَمْرًا خَالِدًا عَالِمًا** I shewed Amr that Khalid was wise.

## Annotation.

Verbs of sense in Greek generally govern a genitive, but the Verb *ὁρῶμαι* like **رَأَيْ** in Arabic, requires an Accusative which Mr. Jones has endeavoured to account for philosophically in his Greek Grammar. See p. 275,

The example produced by the Commentator to prove that the Verb **رَأَيْ** is sometimes used to express *ocular* in opposition to *mental* vision, appears to me very singularly inapplicable. The entire passage from the Qooran is as follows :

قَالَ يَا بُنَيَّ نَبِيَّ لَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ  
مَاذَا تَرَىٰ قَالَ يَا أَبَتِ افْعَلْ مَاذَا تُؤْمَرُ

4 He (Abraham) said, O my dear son, verily I saw in a dream, that I should slay thee as a sacrifice, consider therefore what *thou thinkest* I should do. He replied, O my Father do what thou art ordered to do. A word cannot surely be placed in a mere unequivocal light than in the above Sentence: perhaps the Commentator intended to quote the preceding example, **رَأَيْ فِي الْمَنَامِ** which would have been less objectionable.

B b b

Another Object is therefore added to these Verbs by this *Humza* of increase, which possesses the property termed *تَصْيِيرٌ* (and is that by which the Agent or Nominative to a Verb puts the Object in possession of the sense of the radical.) The meaning therefore of the first example is *جَعَلْتُ زَيْدًا عَلِيًّا أَنْ يَعْلَمَ غَيْرًا* and of the second *جَعَلْتُ غَيْرًا عَلِيًّا أَنْ يَرَى خَالِدًا عَالِمًا* فَاضِلًّا This property is restricted by prescription to the above two Verbs, contrary to the authority of AKHFUSH who bestows it upon the whole Class from their analogy to *عَلِمْتُ* as,

أَزْعَمْتُ أَوْجَدْتُ أَخْلْتُ أَحْسَبْتُ أَظَنَنْتُ

#### Annotation.

The Grammarian RUXEE, makes *عَلِمَ* synonymous with *عَرَفَ* in every respect, and says the phrases *عَرَفْتُ أَنْ زَيْدًا قَائِمٌ* and *عَلِمْتُ أَنْ زَيْدًا قَائِمٌ* are precisely equivalent, but he acknowledges that *عَرَفَ* does not govern two Objects in the Accusative like *عَلِمَ*. HUSHAM however thinks there is no difference between them either in sense or construction.

The government of these Verbs is *suspended* but not destroyed, *first*, by the introduction of the Particle termed *لَامُ الْإِبْتِدَاءِ* as *ظَنَنْتُ زَيْدًا قَائِمًا* I imagined Zued was standing; *secondly* by the Negative Particle *لَا* as *رَأَيْتُ لَا قَائِمًا زَيْدًا* I saw Zued not standing: *thirdly* by the *Lam of swearing*, as, *عَلِمْتُ وَاللَّهِ لَيَقُومَنَّ زَيْدٌ* By God I knew that Zued was certainly standing; and *lastly* by the intervention of an Interrogative Particle, as,

حَسِبْتُ أَزَيْدًا قَائِمًا أَمْ عِنْدَكَ أَمْ عَمْرُو

I doubted whether Zued was standing with you or Amr.

This suspension of government being caused by the immediate Agency of some word is termed by the Arabian grammarians *تَعْلِيلٌ* but that the government of the Verbs is not altogether destroyed by the construction they alledge the following argument as a proof; namely that if another Sentence follow the one to which the Particle is prefixed, the government will be preserved, as

ظَنَنْتُ زَيْدًا قَائِمًا وَعَمْرُوًا مُنْطَلِقًا

I thought that Zued was standing and Amr going.

The following Verbs namely **أَنْبَأَ**; **خَبَّرَ**; **أَخْبَرَ** and **حَدَّثَ** are also transitive to three Objects.

*Note*, that it is not allowable to reject in composition the 1st OBJECT or ACCUSATIVE, nor either of the last two *separately*, but they may both be rejected together as already described.

### Annotation.

The **أَفْعَالُ الْقُلُوبِ** are distinguished from other Verbs by the following peculiarity, namely that the Agent and Object with which they are connected, may be expressed by the conjunctive personal pronouns, and both be the same Individual, as **عَلِمْتُنِي** *I knew myself*, **عَلِمْتَنِكَ** *Thou didst know thyself*; which form of construction cannot be applied to any other Class of Verbs such as **ضَرَبْتُنِي** for example, but if we wish to express the *reflective* sense, a distinct Noun must be introduced for the Object, as **ضَرَبْتُ نَفْسِي** *I struck myself*. In this particular respect the Greek seems to have an advantage over the Arabic, having a peculiar form of verbs in the middle voice to express this double relation independent of any adscititious Noun or Pronoun, as *ἐτυψάμην* *I struck myself*, &c.

The following Story will illustrate the use of the different verbs of this Class.

### حِكَايَةٌ

مَرَّ بَعْضُ التَّجَارِعِ عَلَى سُوقِ الْعَمِيِّ فَرَأَى نَحَّاسًا فِي يَدِهِ أَدْنُ غُلَامٍ  
يَبِيعُهُ وَيَقُولُ مَنْ يَشْتَرِي الْغُلَامَ الْأَدِيبَ اللَّيِّبَ الْكَاتِبَ الْأَمِينِ بِهَادِيَةٍ  
دِرْهَمٍ فَقَالَ التَّاجِرُ إِنِّي أَظُنُّكَ يَا هَذَا مُجْنُونًا فَإِنَّ غُلَامَكَ عَلَى مَا ذَكَرْتَ  
فِيهِ مِنَ الْفَضْلِ يَسْتَوِي أَلْفَ دِرْهَمٍ فَقَالَ لَهُ النَّحَّاسُ إِنَّكَ رَأَيْتَهُ بَرًّا قَاتِلًا  
فَكَسَبْتَهُ قِصَّةً وَأَوْعَلَيْتَ عَيْبَهُ لَوْ جَدْتَهُ نَحَّاسًا فَقَالَ التَّاجِرُ أَغْلِبْنِي

بِعَيْبِهِ وَبِهَا تَظُنُّ أَنَّهُ سَبَبُ ثُلْبِهِ قَالَ إِنَّهُ يُدْذِبُ كُلَّ سَنَةٍ كَذِبَةً وَكَذِيبَةً  
وَأَنَا أَخَالُ كُلَّ وَاحِدٍ مِنْهُمْ مُصِيبَةً عَجِيبَةً فَقَالَ التَّاجِرُ هَذَا لَا يُطْعَنُ  
فِيهِ وَاشْتَرَاهُ وَقَرَّبَهُ وَأَدْنَاهُ وَلَمَّا رَأَى حُسْنَ خَدِّ مَتِّهِ قَدَّمَ مَهْ عَلَى جَمِيعِ  
خَدِّ مِمِّ فَخَرَجَ التَّاجِرُ ذَاتَ يَوْمٍ مَعَ بَعْضِ أَخْدَانِهِ إِلَى بُسْتَانِهِ وَلَمَّا  
قَارَبَتِ الشَّمْسُ الْغُرُوبَ أَرْسَلَ ذَلِكَ الْعَبْدَ إِلَى دَارِهِ لِيَأْتِيَهُ بِحَبَارِهِ  
وَلَمَّا دَنَى مِنَ الدَّارِ مَرَّقَ لِبَاسَهُ وَأَثَرَى الثَّرَابَ عَلَى رَأْسِهِ وَأَخَذَ يَقُولُ  
وَأَسَيْدَايَ وَارَبَّ نِعْمَتَايَ فَلَمَّا رَأَتْهُ امْرَأَةٌ مُوَلَّاءُ زَعَمَتْ أَنَّهُ قَدْ حَلَّ بِهِ  
مَا يَخْشَاهُ فَقَالَتْ وَيْحَكَ يَا غُلَامُ مَا هَذَا الْكَلَامُ قَالَ سَقَطَ عَلَى سَيِّدِي  
سَقْفُ الدَّارِ فَأَهْلَاكَهُ وَجَمِيعُ التُّجَّارِ فَلَمَّا سَمِعَتْ نِسْوَةُ التُّجَّارِ اللَّوَاتِي  
كَانَتْ قَدْ دَعَتْهُنَّ مَا رَوَاهُ أَخَذْنَ يَلْطُفْنَ وَيَتَرَاكُظْنَ كُلُّهُنَّ إِلَى  
بَاحِيَةِ الْبُسْتَانِ فَسَبَقَهُنَّ وَدَخَلَ الْبُسْتَانَ عَلَى هَيْئَتِهِ الَّتِي أَوْحَشَ بِهَا  
النِّسْوَانُ فَلَمَّا رَأَتْهُ التُّجَّارُ قَالُوا لَهُ مَا لَكَ بِذِي بَدَى لَكَ وَغَيْرَ أَحْوَالِكَ  
قَالَ إِنِّي أَظُنُّ أَنَّهُ قَدْ تَطَاوَرَ بَعْضُ الشَّرِّ أَرَمِنْ يَدِ أَحَدٍ مِنَ الْجَوَارِ

فَاشْتَعَلَّتْ فِي الْبَيْتِ النَّارُ وَمَا أَظُنُّ أَنَّهَا قَدْ تَرَكَتْ أَحَدًا مِنَ الصَّبِيَّانِ  
 الْأَوَّلَيْنِ الْجَوَارِ وَالنِّسْوَانِ فَقَامُوا كُلُّهُمْ يَرْكُضُونَ وَهُمْ يَبْكُونَ هَذَا عَلَى  
 أُخْتِهِ وَحَلِيلَتِهِ وَذَاكَ عَلَى بَنَاتِ قَبِيلَتِهِ فَلَمَّا انْتَصَفَ الطَّرِيقُ وَتَلَاَقَتِ  
 الْغِمَّتَانِ وَاجْتَمَعَ كُلُّ وَاحِدٍ بِصَاحِبِهِ عَلِمَ أَنَّ ذَلِكَ كَانَ مِنْ كَذِبِهِ فَقَالَ لَهُ  
 مَوْلَاهُ مَا الَّذِي حَبَلَكَ عَلَى ذَلِكَ قَالَ أَلَمْ تَعْلَمْ أَنَّ لِي عَلَيْكَ فِي كُلِّ عَامٍ  
 كَذِبَةٌ وَكَذِيبَةٌ فَقَالَ مَوْلَاهُ وَمَا تَخَالُ أَنْ تَكُونَ هَذِهِ الْمُصِيبَةُ أَهِيَ الْكَذِبَةُ  
 أَمْ الْكَذِيبَةُ قَالَ إِنَّهَا هِيَ الْكَذِيبَةُ وَإِنَّ الْكَذِيبَةَ لَقَرِيبَةٌ فَقَالَ لَهُ قَدْ كَفَشْتَنِي  
 حَادِثَةَ الْكَذِيبَةِ وَأَنْتَ حُرٌّ بِلَا رِيبَةٍ فَاذْطَلِقْ وَأَطْلُبْ لِلْكَذِيبَةِ مَنْ هُوَ أَعْلَى

مِنْ نِي مَرْتَبَةً \*

STORY.

A Merchant was going through a slave-market one day and happened to see a Broker holding a boy by the ear for sale, and calling out, who will purchase a youth accomplished, sensible, learned, and faithful, for one hundred Dirhums? Why my good Sir said the Merchant, I suspect you must be crazy, for if your boy possess the qualities you mention, he is worth a thousand Dirhums. O said the Broker you see him shining and take him for silver, but if you were acquainted with his failing you would probably find him copper. Pray what is his failing said the Merchant, and what do you think the cause of it? He tells every year said the Merchant a great lie and a little lie, and each of these I consider as a very serious evil. Pooh

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pooh! said the Merchant, I look upon this as a mere trifle. He accordingly purchased the boy and took him into his service, and finding him expert and skilful in duty, placed him at the head of all his servants. But it happened sometime after, that the Merchant accompanied by some of his friends went out to his garden, and sent the boy home about sunset to bring him his ass, but the boy as soon as he approached his master's house rent his clothes, and threw dust upon his head, and exclaimed, O alas, alas, my master! the lord of my bounty!—the Merchant's wife concluded from his appearance that some misfortune had happened to him, and said, alas, boy, what is the meaning of this outcry? Ah! replied he, the roof of the house has fallen in upon my master and crushed him to pieces with all the other Merchants. The wives of the Merchants who happened to be invited there by the lady of the house, as soon as they heard the report of the slave beat their faces in despair, and began to run towards the garden, but the boy got before them and entered it tearing his clothes like a frantic person and throwing dust on his head, in the same manner as he had done before the women. The Merchants surprised at his appearance asked the cause of his distress. Ah! I believe he replied, a spark of fire escaped from the hands of one of the maid-servants and has set fire to your house, and I do not think there is a single child that has not been burned to death, nay not one even of the maid-servants nor one of your wives. The Merchants hearing this ran out all distracted, one weeping for his sister and wife, the other for the daughter of his relation, but when they got about half way home, both parties met on the road and every one saw his friend safe, and discovered that the whole was a trick played upon them by the lying valet. What has tempted you said his master to this act? Do you not know replied the boy that I was bound to tell you every year a great lie and a little one? Well said the Merchant and under what class must I place the present? Is this the large lie or the little one? O this is the little lie, replied the boy, the large one you shall have bye and bye! This little lie said the Merchant will answer my purpose.—I now give you your liberty, so set out, and find some other person of more consequence to practice your large lie upon.



## OF THE GOVERNMENT TERMED قِيَاسِي OR ANALOGOUS.

The Class termed قِيَاسِي or ANALOGOUS contains *seven* GOVERNING POWERS.

## FIRST ANALOGOUS GOVERNOR.

## الْفِعْلُ الْمُطْلَقُ

Of the ANALOGOUS GOVERNORS the *first* is a VERB UNIVERSALLY, whether neuter or transitive, and in any tense past or aorist; for *every* Verb governs an AGENT in the Nominative, as قَامَ زَيْدٌ 'Zued stood.' ضَرَبَ زَيْدٌ 'Zued struck;' but if the Verb be transitive it governs an object in the accusative also, as ضَرَبَ زَيْدٌ عَمْرًا 'Zued struck Amr.'

The Agent can never precede the Verb in the order of construction but the Object may, as زَيْدًا ضَرَبْتُ; nor can the Agent be omitted in composition, which is not the case with the Object which may be optionally omitted.

## SECOND ANALOGOUS GOVERNOR.

## الْمَصْدَرُ

The *second* is the INFINITIVE (الْمَصْدَرُ) which is defined to be the NAME of a MODE, (اسْمُ حَدَثٍ) and is termed الْمَصْدَرُ or the SOURCE, being the source from which the Verb is conceived to flow.

## Annotation.

The true Grammatical sense of the term حَدَث as employed in the Definition of an Arabic Infinitive, is not easily conveyed by any one word in the English Language. Mr. Lumsden who well knew its true nature and force has rendered it *event*, and to his opinions on every important question of Arabic Science and general Grammar, the profoundest respect is justly due; but the word حَدَث as

The Grammarians of Busrah call the *مَصْدَر* the ROOT or RADIX, from its absolute signification in itself, without reference to a Verb; and the *فِعْل* the BRANCH or STEM, because it is not independant in itself, but has reference to some Noun. On the other hand the Grammarians of Koofuh call the *فِعْل* the root, and the *مَصْدَر* the branch or derivative, because the rules of permutation to which the latter may be subjected, depend entirely on the permutations of the

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### Annotation,

I shall endeavour to make appear, is a much more comprehensive term than *event*: it embraces all attributes when considered separately from the beings to which they are attributable; all essential and inward properties as well as outward respects and relations, and reaches to actions themselves as well as *manners* of actions.\* On the contrary the word *event* means little more strictly speaking, than the *end*, *conclusion* or *termination* of an affair, and this also is the precise Definition of it as given by Cicero; “*Eventus est alicujus exitus negotii.*”† May it not therefore be concluded that the word *event*, even in its most comprehensive acceptation, signifies rather the *effect* of action, than action itself, and that consequently it cannot be considered as a legitimate representative of *حَدَث* in the definition of an Arabic Infinitive?

This however is a question of too much importance to be hastily decided upon. It involves a very minute inquiry into the true nature and definition of the parts of speech, and if fully and satisfactorily conducted, into the general principles of universal Grammar. An analysis of this nature will not indeed be expected in the limited space allotted to a note, but a short view of the subject may be interesting, and this I purpose to submit.

My own opinion is that the most unexceptionable name for an Arabic Infinitive is a *MODE* or *manner of being*; I mean a *modè* in its philosophical acceptation as explained by Locke, and since adopted I believe by every writer on ontology. “*Modes* I call such complex ideas, which, however compounded contain not in them the supposition of subsisting by themselves, but are considered as dependences on, or affections of Substances; such as are ideas signified by the words triangle, gratitude, murder, &c.” But in order to justify the application of this term to an Arabic Infinitive, it may be necessary to enter into some detail.

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\* See Watt's Def. of Mode.

† *De Lav.* 51, C.

former when it happens to be a Verb of the INFIRM Class (مُعْتَل) and if of the SOUND OR HEALTHY (صَحِيح) it continues SOUND also: example, قَامَ قِيَامًا\* the MUSDUR here قِيَام being originally قَوَام the WAO is charged into YA, because the same letter had before been permuted in the Verb قَام originally قَوْم. And in the phrase قَاوَمَ قَوَامًا the Infinitive قَوَام suffers no permutation, because the Verb قَاوَم being of the SOUND Class, is not subject to any rule of permutation.

### Annotation.

The word حَدَث in Arabic is precisely equivalent to the Hebrew נָחַדַש and means literally, *to become new*, and transitively as an augmented triliteral *to make new* or produce, أَحَدَثَهُ اللَّهُ تَعَالَى فَحَدَثَ 'God made new or created it and it was created,' in which sense its prototype is frequently found in the Bible נַחַדְשׁ שְׂמֻכְהֶמְלֹכָה 1. Sam. XI, 14. "Let us *renew* the kingdom there," or rather as I should think *make a new kingdom*, establish royalty there. This is the original sense of the word حَدَث which as applicable to an Arabic infinitive is explained as follows by the Grammarian Ruzee:

نَعْنِي بِالْحَدَثِ مَعْنَى قَائِمًا بِغَيْرِهِ سَوَاءً صَدَرَ مِنْهُ  
كَالضَرْبِ وَالْمَشْيِ أَوْ لَمْ يَصْدُرْ كَالطُّولِ وَالْقَصْرِ

"We mean by the word حَدَث a thing existing in or by some other thing, whether extrinsic as *beating and going*; or intrinsic as *extension and contraction*." If the reader will take the trouble to compare this with the definition of a *mode* as given above by Locke, and of its various divisions as recorded by Watts in his Logic, he will find I think the term حَدَث and *mode* in every respect reciprocal.

Let us compare them in a few places. "The *very being of a Mode* depends on some substance for its *subject*, in which it is, or to which it belongs; so motion, shape, quantity, weight, are *modes of*

\* The party opposed each other standing.

Now it is certain that the arguments of the Busrah Grammarians in support of the *مَصْدَر* as the Root, are absolute and of general application, while those of the Grammarians of Koofah for the *فَعْل* are confined to the rules of permutation alone, from which no general principle can be inferred. But if no other proof were necessary to establish the original of a word, then it would follow that *يَعِدُ* originally *يُوعِدُ*, and *اَكْرَمُ* originally *اَأْكُرِمُ*, were the roots, and the different persons of these Verbs, such as *تَعِدُ* *أَعِدُ* *تَعِدُ* and *تَكْرِمُ* *يَكْرِمُ* *تَكْرِمُ* the branches, which no one will assert.

### Annotation.

the *body*; knowledge, wit, folly, love, doubting, judging, are *modes* of the *mind*; for the one cannot subsist without *body*, and the other cannot subsist without *mind*.\*— “ We mean by the word *حَدَّث* ‘ says Ruzee,’ a thing existing in or by some other thing, as *beating, going, extension and contraction, &c.*” So far the terms are clearly identified.

Further. “ Modes are either *essential* or *accidental*. An *essential Mode* or *Attribute*, is that which belongs to the very Nature or Essence of the Subject wherein it is; and the Subject can never have the same Nature without it, such as *Roundness* in a Bowl, *Hardness* in a Stone, *Softness* in Water, *Vital Motion* in an Animal, *Solidity* in Matter, *Thinking* in a Spirit:” All these *Modes* are comprehended in the Definition *اسم حدث* and are all Arabic Infinitives and the Sources of Derivation.”

Again. “ An *Accidental Mode*, or an *Accident*,† is such a Mode, as is not necessary to the being of a thing, for the Subject may be without it, and yet remain of the same Nature that it was before; or it is that Mode, which may be separated or abolished from its Subject: So *Smoothness* or *Rough-*

\* Watts's Logic, p. 71.

† The word *Event* is merely applicable, agreeably to the authority of Lucretius to *accidental* modes, or to those *accidents* which may be absent or present without destroying the subject,

Servitium contra, libertas, divitiæque,  
Paupertas, bellum, concordia, cætera, quorum,  
Adventu manet incolumis natura, abituque,  
Hæc soliti sumus, ut par est, EVENTA vocare.

The INFINITIVE (مَصْدَر) has the same government as its own verb; if therefore the verb be neuter it governs the Agent in the Nominative:

## EXAMPLE.

أَعْجَبَنِي قِيَامُ زَيْدٍ The standing of Zued astonished me.

And if transitive it governs both a Nominative and an Accusative.

## EXAMPLE.

أَعْجَبَنِي ضَرْبُ زَيْدٍ عَمْرًا { The beating of Amr by Zued astonished me: *lit.*  
Zued's beating Amr, &c.

In both these examples the word ZUED is *grammatically* in the Aorist Case, from its relation to the Infinitive, but *virtually* in the Nominative, as its Agent.

## Annotation.

*ness, Blackness or Whiteness, Motion or Rest, are the accidents of a Bowl; for these may be all changed, and yet the body remain a Bowl still: Learning, Justice, Folly, Sickness, Health, are the accidents of a Man: Motion, Squareness, or any particular Shape or Size, are the accidents of Body:—So Hope, Fear, Wishing, Assenting and Doubting, are accidents of the Mind, though Thinking in general seems to be essential to it.” These are all Arabic Infinitives.*

“*Modes* belong either to *Body* or to *Spirit*, or to *both*. *Modes of Body* belong only to matter, or to corporeal Beings; *Modes of Spirit* belong only to minds; such as *Knowledge, Assent, Dissent, Doubting, Reasoning, &c.* *Modes* which belong to both have been sometimes called *mixed Modes* or *human Modes*, for these are only found in human nature, which is compounded both of body and spirit; such are *Sensation, Imagination, Passion,*” &c. See Watts's Logic.

That the term حَدَث as defined by the Arabian Grammarian corresponds with a logical *MODE* as above detailed will hardly I think be disputed, and that this precise word is peculiarly applicable to the MUSDUR or Infinitive we have the Grammarian's own words as authority اَعْلَمُ اَنْ مَعْنَى الْمَصْدَرِ عَرْضٌ “Know that by the MUSDUR is meant *MODE*.” This *MODE* he adds is necessarily dependant on some Subject for its existence as well as for other subordinate distinctions of

The INFINITIVE is constructed in five different ways,

1. It is connected as the مضاف or Governing word in the relation of the aorist case with an AGENT, the OBJECT being at the same time expressed, as in the last example.

2. It is connected as the مضاف in the relation of the aorist case with an AGENT, the OBJECT not being expressed.

#### EXAMPLE.

عَجَبْتُ مِنْ ضَرْبِ زَيْدٍ I was astonished at the beating of Zued.

#### Annotation.

*object, end, instrument, time and place, وَابْتَدَأَ فِي الوجودِ مِنْ كَيْفٍ يَقُومُ بِهِ وَزَمَانٍ وَمَكَانٍ وَابْتَدَأَ*  
*بِالْمَصْدَرِ الَّذِي هُوَ مَوْضُوعٌ لِسَانِ الْكَلِمَةِ*, but these distinctions he observes are not inherent but superinduced on the Infinitive in its genuine state, which is formed to denote a MODE without reference to any particular person or thing, or as he expresses it, *المصدر الذي هو موضوع لسان الكلمة*.  
 "The Infinitive is formed to denote (a pure essence) a MODE or manner of being abstractedly."

The result of this comparison may perhaps convince us that the Arabians have borrowed their general notions of Science from the Greeks, and that their NOUNS and INFINITIVES, or their NAMES of MODES, comprise the two great philosophical divisions of SUBJECT and ACCIDENT, from which the celebrated CATEGORIES of Aristotle have been formed. This is indeed a fact that will hardly be disputed. Every system of Arabic logic sets out with this twofold arrangement, and although their modern Grammarians have not adverted to this circumstance in their enquiries into the true nature and definition of the parts of speech, I think it is evident that this must have been the original cause of the present grammatical classification. "The multitude of *ideæ* 'says Harris,' treasured up in the human mind and which, bearing reference to *things*, are expressed by *words*, may be arranged and circumscribed under the following characters. They all denote either SUBSTANCE or ATTRIBUTE."

This Division of words and THINGS into two general Classes is taken from the SOPHISTA of Plato, and is thus given by SANCTIUS in his MINERVA. "*Quicquid enuntiatur, aut est permanens, ut Arbor, Durum; aut fluens, ut Currit, Dormit. Res permanentes sive constantes vocamus, quarum natura diu*

3. It is connected as the مُضَاف in the relation of the aorist case with an OBJECT, the AGENT not being expressed, having then a passive signification, and being used as the AGENT's proxy.

## EXAMPLE.

عَجِبْتُ مِنْ ضَرْبِ زَيْدٍ } I was astonished at Zued's being beaten.  
 أَيِّ مَنْ أَنْ يُضْرَبَ زَيْدٌ }

4. It is connected as the مُضَاف in the relation of the aorist case with an OBJECT, the AGENT being also expressed in the Nominative.

## EXAMPLE.

عَجِبْتُ مِنْ ضَرْبِ اللَّصِّ الْجَلَّادِ } I was surprised at the beating of the thief by  
 the headsmen.

5. It is connected as the مُضَاف in the relation of the aorist case with an OBJECT, the AGENT being understood.

## EXAMPLE.

لَا يَسْأَمُ إِلَّا نَسَانُ مِنْ دُعَاءِ الْخَيْرِ "Man is not wearied with soliciting good."

## Annotation.

*perstat: harum notam NOMEN dicere. Fluentes dicimus, quarum natura est, esse tamdiu quamdiu sunt. Harum nota VERBUM est? Sanct. Minerv. Lib. II, p. 14.*

And hence I draw the following conclusions, that all MODES in their absolute and Indefinite capacities are GENERAL TERMS or arbitrary NAMES, affixed to certain combinations of simple ideas which have their existence only in the mind. That every MODE denotes an ATTRIBUTE, and that every ATTRIBUTE is capable of sundry modifications as to means, object, end, instrument, time, place, and other circumstances, including in fact the nine sub-divisions or Post-Predicaments into which this comprehensive GENUS has been distributed.

E c c

*Note.* The above rules of construction are only applicable to the INFINITIVE of a transitive Verb: when it happens to be neuter, it is constructed only in one way, namely in the relation of the aorist case with an AGENT.

أَعْجَبَنِي تَعُوذُ زَيْدٍ It surprised me, the sitting of Zued.

The AGENT of the INFINITIVE can never be concealed, nor can the Infinitive itself be preceded in composition by its مَعْبُول or governed word.

### Annotation.

This is absolutely capable of demonstration, for if we compare the ~~six~~ subdivisions of ATTRIBUTE with the common derivative forms or modifications of an Arabic MUSDUR; which are produced by the mere change of vowel points, or by the addition or elision of certain letters to and from the MODE in its radical form, we shall find them agree in almost every particular. For example, QUALITY abstractedly considered will be represented by the مَصْدَر; (and concretely by the الصِّفَةُ الْمُشَبَّهَةُ) QUANTITY and RELATION by the اِسْمُ الْهَبْأَلَةِ and اِسْمُ التَّغْضِيلِ ACTION by the اِسْمُ فَاعِلٍ PASSION by اِسْمُ مَفْعُولٍ WHEN by the اِسْمُ مَفْعُولٍ WHERE by the اِسْمُ ظَرْفٍ POSITION by the اِسْمُ اَحَالٍ and HABIT by certain properties of the conjugations which CLOTHE the object with the sense of the radical. I do not pretend however to assert that this comparison is precisely accurate, indeed I have no doubt it might easily be improved, \* my object is merely to shew that an Arabic infinitive is capable of expressing by its derivative forms the entire series of predicaments or specific relations into which the ATTRIBUTE or MODE has been divided by Philosophers, and this I think I have effected. Aristotle has enumerated but four divisions of the Attribute namely, *Action, Passion, Habit and Position*, which he also comprises in the ἀπαρέμφατον. or INFINITIVE.

Here then we discover the true origin and sense of the INFINITIVE MOOD or MODE, a term familiar to every Schoolboy, yet strangely misunderstood by the most learned Grammarians. Sanctius, Scioppius, Perizonius and the *Messieurs De Port Royal* deny the propriety of the expression altogether, and Scaliger says the Infinitive is not a mood in act but in power, to which Vossius agrees.† “ Assentior autem Jul. Scaligero, qui actu modum esse negat, contra quàm vulgus non modò semidoctum putat, &c.”

\* I have omitted the اِسْمُ اَلَاةٍ or Noun of Instrument.

† Vid. Voss. De Art. Grammat. Lib. V. p. 186.



## THIRD ANALOGOUS GOVERNOR.

## اسْمُ الْفَاعِلِ

The *third* is an ACTIVE PARTICIPLE, (اسْمُ الْفَاعِلِ) which possesses like the Infinitive the same regimen as its verb, that is, if derived from a neuter Verb it governs an agent in the Nominative as زَيْدٌ قَائِمٌ أَبُوهُ "The Father of Zued is standing;" and if from a transitive verb it governs both a Nominative and an Accusative.

## EXAMPLE.

زَيْدٌ صَارِبٌ غُلَامَهُ عَمْرًا Zued's servant is beating Amr.

Its government is guided by certain conditions.

The sentence in which the Active Participle is employed must include either *present* or *future* time, with one of which it must necessarily be accompanied in order to complete its affinity to the Aorist tense of a Verb; for as it already resembles the Aorist in the number of its letters and vowel points, it acquires by this addition of present or future time a similitude in signification also.

## Annotation.

"The INFINITIVE says Dr. Beattie, if you please may be called a form, but a mood it certainly is not!" Now what is a *MODE* but a *form* or *manner of being* abstractedly considered, a term synonymous with *QUALITY* or *ACCIDENT*, the ποιότης of the ancient Philosophers as opposed to οὐσία or *SUBSTANCE*, of which the *NOUN* and *INFINITIVE* were used as the verbal REPRESENTATIVES? The whole source of the error proceeded from not attending to this original distinction, and by taking the word *MODE* in its *relative* instead of its *absolute* signification, and to this perhaps we may trace the partial and consequently erroneous definition of it by GAZA in his Grammar L. IV; which Harris has unwittingly commended—βέλημα, ἐπ' ἑν πάθημα ψυχῆς, διὰ φωνῆς σημαίνόμενον.—*A volition or affection of the Soul, signified through some voice, or sound articulated.* See Hermes, p. 110.

The *QUALITY* of Verbs says the Roman Grammarian CONSENTIUS is either *finite*, or *infinite*. *FINITE* as denoting a certain *person*, a certain *number*, or a certain *time*, as *I read, I write.* *INFINITE*,

It must be connected with a SUBJECT (الْمُبْدَأُ) preceding it in the order of construction to which it forms the PREDICATE, as in the examples already given, or with a QUALIFIED NOUN (مَوْصُوف) to which it will be the ATTRIBUTIVE, (صِفَة).

## EXAMPLE.

مَرَرْتُ بِرَجُلٍ ضَارِبِ ابْنَهُ جَارِيَتَهُ } I went by a man whose son was beating his female slave.

Or with the Article اَلْ as its ANTECEDENT or مَوْصُول to which it forms the RELATIVE (صِلَة).

## EXAMPLE.

الضَّارِبُ عَمْرًا فِي الدَّارِ He who beats Amr is in the house.

## Annotation.

in which these are altogether promiscuous, as, to read. "QUALITAS, Verborum aut finita est, aut infinita: finita est, quæ notat certam personam, certum numerum, certum tempus, ut, lego, scribo. Infinita est in qua hæc universa confusa, ut, legere." Vid. p. Consent. De Duabus Orationis part. Nomine et Verbo.

And hence the Verb in this form or MODE was called *Impersonal*, *Infinite*; and by the Greeks ἀπαρέμφατον or *Indefinite*.\* "Adeo, 'says Macrobius,' autem hic modus absolutum nomen rerum est, ut in significationibus rerum, quas Aristoteles numero decem κατηγορίας vocat, quatuor per ἀπαρέμφατον properantur, κείσθαι, ἔχειν, ποιεῖν, πάσχειν. Græco vocabulo propterea dicitur ἀπαρέμφατον, quod nullum mentis indicat affectum." Vid. Macrobius. De Differ. Græc. Lat. Verbi. p. 325.

This then is the result of our Analysis. An Arabic مَصْدَر stripped of the learned language of definition in which it has been clothed by Eastern Grammarians, turns out to be literally and strictly

\* Apuleius Dyscolus, Lib. 3.

Or with a Substantive Noun termed **ذُو الْحَالِ** to which it will be the **حَال** or Noun descriptive of its state.

## EXAMPLE.

**مَرَرْتُ بِزَيْدٍ رَاكِبًا أَبَوُهُ** I went by Zued when his father was riding.

Or with a negative or interrogative Particle.

## EXAMPLE.

**مَا قَائِمٌ أَبَوُهُ** His father is not standing.

**أَقَائِمٌ أَبَوُهُ** Is his father standing?

## Annotation.

the **INFINITIVE MOOD** of a Verb, that is an indefinite or absolute **MODE** or manner of being, as opposed to **NOUNS** denoting **SUBSTANCES**, and this no doubt being a very important discovery I may perhaps claim the privilege of inserting a Q. E. I!

The Revd. Alexander Crombie, Author of the Etymology and Syntax of the English Language (a work in my opinion of very considerable merit) has adopted without consideration the vulgar error respecting the Infinitive mood, and says—"I concur decidedly with those Grammarians, who are so far from considering the **INFINITIVE** as a distinct **MOOD**, that they entirely exclude it from the appellation of verb." Had Mr. Crombie taken the trouble to judge for himself he would have decided differently, for he could not be ignorant that all such words as *running, leaping, flying, &c. &c.* were **MODES**,—**MODES** of ACTION, but indefinite as to time, place, and other circumstances, and consequently **INFINITIVE MODES**. This is surely a very plain and simple matter of fact, and yet Horne Tooke himself that Hermes of critical sagacity has misunderstood the term mode and says, "The Infinitive appears plainly to be what the Stoics called it, the very Verb itself, pure and uncompounded with the various accidents of **MOOD**, of *number*, of *gender*, of *person*, &c. &c." and Bishop Wilkins proposes to alter the name. "That which is called the *Infinitive MODE* should according to the true analogy of speech, be styled a *Participle Substantive*. There hath been formerly much dispute among some learned men, *whither* the notion called the *Infinitive MODE* ought to be reduced according to the Philosophy of speech. Some would have it to be the *prime* and *principal* Verb, as

F f f

If none of the conditions above described accompany the PARTICIPLE ACTIVE it possesses no government, but is used simply as the مضاف to the Noun immediately following it.

## EXAMPLE.

ضَارِبُ زَيْدٍ أَمْسٍ عَمْرُو The beater of Zued yesterday was Amr.

If however the ACTIVE PARTICIPLE be made definite by the Article اَل it possesses the government of its Verb in every form of past, present or future time.

## EXAMPLE.

اَلضَّارِبُ عَمْرًا أَمْسٍ زَيْدٌ He who beat Amr yesterday was Zued.

## Annotation.

signifying more directly the notion of ACTION: and then the other varieties of the Verb should be but the inflexions of this. Others question whether the infinitive mode be a Verb or no, because in the Greek it receives articles as a Noun. Scaliger concludes it to be a *Verb* but will not admit it to be a *MODE*. Vossius adds, that though it be not *Modus in Actu*, yet it is *Modus in Potentia*, All which difficulties, (mighty *difficulties* indeed!) will be most clearly stated by asserting it to be a *Substantive Participle*.

But in the name of common sense, where lies the difficulty or impropriety of the term? Are not the chief objects of our thoughts THINGS or SUBSTANCES and their *Manners of being*? Are not the words *walking, flying, learning, dancing, sailing, sitting, &c. &c.* certain *MODES* or manners of being, applicable to certain objects? Are not these *manners* of being, *general* words representing *general ideas*, and therefore applicable to many particular things? May we not talk of the walking of a *Man*; the walking of a *Horse*, the walking of a *Dog*, and so on ad infinitum? Is not *walking* then a mere mode or manner of being, applicable to an indefinite number of objects and consequently particular to none? Is it not therefore *indefinite*? It expresses no *time*, no *person*, no *place*, in fact nothing but a certain *manner* of motion; is it not therefore a *MODE* expressing a *general* idea, and therefore an INDEFINITE, an INFINITIVE *MODE*?

And now having the *MODE* termed *walking* for instance, a word expressive of a *manner of being*, applicable to a great variety of objects, if we wish to limit its general application we apply it to

*Note.* The PARTICIPLES ACTIVE termed الْمُبَالَغَة or PARTICIPLES of the Intensive or Superlative Degree, such as ضَرَّابٌ ; ضَرُوبٌ ; and مَضْرُوبٌ , 'a great beater ;' عَلَّامَةٌ and عَلِيمٌ , 'a very wise man ;' حَذِرٌ , 'very cautious or prudent,' have the same government as the simple PARTICIPLES of the positive degree, and are guided by the same conditions, and although they lose under this form their resemblance to the Verb in the number of letters, yet their increased signification as INTENSIVE PARTICIPLES is considered an equivalent for that loss.

### Annotation.

some particular object, and say the WALKING of BARCLAY, by which combination the general idea becomes limited to a certain individual, but nothing more. If however we find it necessary to define the time in which the agent performed this MODE, this *manner of action*, we say Barclay walks—did walk, or will walk. Here we have the MODE *modified*, so as to express time and this we call the MODE *indicative*. If we desire the performance of the action, we say WALK, which is the MODE *imperative* and so on through all the other grammatical Modes or variations which we generally call *Derivatives*. Now these observations are equally applicable to every such word in the language, and consequently the term MODE is applicable to them also.

And so much for the INFINITIVE MOOD, a term perfectly applicable to an Arabic Musdur. That the word MODE is the best representative of حَدَّث in its technical and Grammatical sense, I have endeavoured to prove, as well from the authority of the Arabian Grammarians themselves, as from the character of language in general, which being conversant about *things* or the *manner* of things, in other words about SUBSTANCES and MODES, (the chief objects of our ideas,) would necessarily have two characteristic verbal Classes to represent them, and these appear to me to be Nouns and INFINITIVE MODES.

It now only remains to be observed that besides the Infinitive as above described, there is another species of Noun in some measure resembling it, which the Arabian Grammarians term مَصْدَرٌ , or the INFINITIVE'S NOUN, like the *ὀνομα ῥήματος* of the Greeks. Between these two Nouns, namely the مَصْدَرٌ and the مَصْدَرٌ , there is precisely the same distinction in point of sense, as between the word *drink* and the Participial Noun *drinking*, when used as a general term in such an example as the following :

## FOURTH ANALOGOUS GOVERNOR.

## إِسْمُ الْمَفْعُولِ

The *fourth* Analogous Governor is a PASSIVE PARTICIPLE (إِسْمُ الْمَفْعُولِ) and has the same regimen as a Verb in the passive voice, governing a Noun in the Nominative as THE SUBSTITUTE OF THE AGENT.

The conditions attending its government require that it be used in a sentence, including either *present* or *future* time, and be constructed with a SUBJECT in the same manner as the ACTIVE PARTICIPLE.

## EXAMPLE.

زَيْدٌ مَضْرُوبٌ غَلَامُهُ الْآنَ أَوْ غَدًا } Zued's boy is beaten *now*, or will be beaten  
to-morrow.

## Annotation.

"Bacchus ever fair and ever young,  
Drinking joys did first ordain;  
Bacchus' blessings are a treasure,  
Drinking is the soldier's pleasure."

In which lines the word *drink* might be substituted for *drinking* without much detriment to the sense, for *drinking joys* mean the *joys of drinking* or *drink*, and the same may be observed of all other words of the same classes as *grief, grieving; kiss, kissing; love, loving; &c.* How then shall we ascertain the true character of these words? What for instance is *love* as opposed to the general term *loving*? It is certain that they are both general terms descriptive of certain sensations of delight or *Modes of pleasure* in the mind, and as such may become either the subject or predicate of a Proposition, but this explains nothing, and if we ask the Arabian Grammarians for an explanation they answer us by pointing out a mere distinction in their application. The إِسْمُ مَصْدَرٍ say they, has no other government than that of any common Substantive Noun, but this again is controverted by the Grammarians of Koofah and Bagdad, who bestow upon it the very same regimen as that of the مَصْدَرٍ, and even admitting the fact which I believe to be just, it differs nothing in this particular from

Or with the Article *أل* as its ANTECEDENT (مَوْصُول).

## EXAMPLE.

الْمَضْرُوبُ غُلَامُهُ زَيْدٌ The person whose boy was beaten is Zued.

Or with a QUALIFIED NOUN as its مَوْصُوف.

## EXAMPLE.

جَاءَنِي رَجُلٌ مَضْرُوبٌ غُلَامُهُ A man came to me whose boy was beaten.

## Annotation.

the Infinitive of a Neuter Verb. The essential distinction then, for some essential distinction there certainly is, between the INFINITIVE and the INFINITIVE'S NOUN or ISMO MUSDUR, is not in my judgment simple *abstraction*, that is, making the one an abstract Noun in opposition to the other; for as I have observed before they are both *general*\* or *abstract* terms, but rather in the idea of *action* or *energy* conveyed by the INFINITIVE, which *action*, Locke observes, however various, and the effects almost infinite, is all included in the two ideas of *thinking* and *motion*. These are his words, "For *action*, being the great business of mankind and the whole matter about which all laws are conversant, it is no wonder, that the several *Modes* of *thinking* and *motion* should be taken notice of, the ideas of them observed, and laid up in the memory and have *names* assigned to them; without which, laws could be but ill made, or vice and disorder repressed. Nor could any communication be well had amongst men, without such complex ideas, with *names* to them: and therefore men have settled names and supposed settled ideas in their minds of *Modes* of *ACTION*, distinguished by their causes, means, objects, ends, instruments, time, place and other circumstances, &c."

The real distinction then between the MUSDUR and ISMO MUSDUR seems to be this. The ISMO MUSDUR signifies simply the name of a *MODE* without any reference to *action* or *energy*; the MUSDUR denotes a more complex idea and indicates indefinitely the *action*, *energy* or *being* of that *MODE*. LOVE for example is a name assigned to a certain feeling of delight, but LOVING is something

\* Words are *general* says Locke, when used for signs of *general Ideas*, and so are applicable indifferently to many particular things, that then which general words signify is a sort of things, and each of them does that by being a sign of an ABSTRACT IDEA in the mind. Locke. B. III. 6. 3.

Or with a Substantive Noun as its *ذُو الْحَالِ*.

## EXAMPLE.

*جَاءَنِي زَيْدٌ مَضْرُوبًا غَلَامُهُ* Zued came to me at the time his boy was beaten.

Or with a Negative or Interrogative Particle.

## EXAMPLES.

*مَا مَضْرُوبٌ غَلَامُهُ* } His boy was not beaten;  
*أَمْ مَضْرُوبٌ غَلَامُهُ* } Was his boy beaten?

## Annotation.

more, being another name by which we indicate the *action* or efficacy of that feeling called Love; and hence we perceive the real cause of its possessing an *active* or *transitive* government, in contradistinction to the *Isma Musdur*, which having no reference to action, has no other regimen than that of any common Substantive Noun.

Action indeed is applicable to every Infinitive, and this the Arabian Grammarians acknowledge by dividing all the verbs in the Language into two general Classes, which they term *مُتَعَدِّي* and *لَا زَمِي* that is, verbs denoting ACTIONS *transitively*, (the *actio transiens* of Logicians;) and verbs denoting actions *inherent* or *inseparable*, (*actio immanens*) which we are accustomed to call neuter; and hence we perceive the propriety of the Rule laid down in the Commentary, namely, that the *لِسْمُ الْفَاعِلِ* or ACTIVE Participle may be derived from either a transitive or intransitive verb, which is saying in other words that every *action* supposes an *agent*.

This idea of *action* is conveyed in other languages by terminations, as *beat-ing*: *verber-ans*: *тунъ-ащъ*\* &c. but in Arabic with a few particular exceptions, there is no distinguishing mark by which we can discriminate the INFINITIVE from the INFINITIVE'S NOUN, so that we must trust entirely to the context for the sense of either. Every PARTICIPLE however in our language when used as a general term, is the just representative of an Arabic *مَصْدَرٌ* or INFINITIVE,

\* Not unlike the *oon* or *TUNWSEN* in Arabic.



If none of the conditions above described accompany the PASSIVE PARTICIPLE, it possesses no government, but is used simply as the مَصْفُوف to the Noun immediately following it.

If however the PASSIVE PARTICIPLE be made definite by the theArticle اَلْ it becomes independent of the above conditions, and governs like the Verb in every form of past, present or future time.

## EXAMPLE.

جَاءَ الْمَضْرُوبُ غُلَامَهُ  
الآنَ أَوْ غَدًا أَوْ امْسِ { That person came whose boy was beaten  
now, or will be beaten to-morrow, or was  
beaten yesterday.

## Annotation.

I mean every ACTIVE PARTICIPLE formed by adding the termination *ing* to the IMPERATIVE of a Verb, which seems in this case to possess a similar power to the characteristic *to*, and therefore it may perhaps be said that we have two *Infinitives*,\* as,

Drink-*ing* is the soldier's pleasure, or

To-drink is the soldier's pleasure,

Formed by annexing *ing* and prefixing *to*,† to the Imperative in one sense and the اِسْمُ مَصْدَرٍ in the other.

The real office of the Verb is supposed also by Plato to indicate *action* τὸ μὲν ἐπὶ ταῖς πράξεσιν ὄν δέλωμα, ῥήμα πωλεγομεν, declarationem quā actiones significantur verbum dicimus,‡ which is nothing but the *res fluentes* already quoted, but however this may be, it will scarcely I think be denied that *action*, *energy* or *being* is the essential characteristic of every Arabic Infinitive.

\* This has indeed been remarked before by Mr. ELPHINSTON in his "PRINCIPLES of the ENGLISH LANGUAGE,"—"The INFINITIVE MOODS are two, the INFINITIVE MOOD, and the PARTICIPLE." See the work Vol. 1, p. 250.

† Which Casaubon and Minsheu ridiculously make the Greek NEUTER Article τὸ, and Horne Tooke the Imperative *do* corrupted into *to*.

‡ De Ente, p. 183. "C'est ce Qui de l'esprit," says the Abbé SIEARD, but this is not applicable to a verb in its Infinitive state.

الصِّفَةُ الْمُشَبَّهَةُ

The *fifth* Analogous Governor is a simple ATTRIBUTE or ADJECTIVE (الشَّبِيهَةُ) which resembles the ACTIVE PARTICIPLE, as well in the forms of declension, as in its attributive character, as حَسَنٌ; حَسَنَانِ; حَسَنُونَ; حَسَنَةٌ; حَسَنَاتُ; حَسَنَتَانِ analogously with ضَارِبٌ; ضَارِبَانِ; ضَارِبُونَ; ضَارِبَاتُ; ضَارِبَتَانِ.

It must however be remembered that the proper subject of discussion in this work is the **MUSDUR**, and not the **ISMO MUSDUR**. It is this that the Arabian Grammarians include among the Analogous governors, ascribing to it the same regimen as its own Verb, which they say must in every case denote either *transitive* or *intransitive* ACTION. In this contracted sense it must be acknowledged that **MODE** cannot be considered as a strictly correlative term, for although it may be truly affirmed that every Arabic **MUSDUR** is a **MODE**, yet we cannot add conversely that every **MODE** is a **MUSDUR**; as the word **MODE** embraces *every manner of being* without exception, and a Grammatical **MUSDUR** includes only **MODES** of *action, energy or being*. These considerations led me to remark at the commencement of this note, that the true *grammatical* sense of an Arabic Infinitive was not easily conveyed by any one word in our Language, and as my object in this enquiry is truth and nothing but truth, I deem it my duty candidly to state and examine every objection that occurs to me on the subject. But the word **MODE**, although far more comprehensive in signification than a *grammatical* **MUSDUR**, is yet clearly the term that the Arabian Grammarians had in view in the Definition **لِسْمِ حَدَثٍ** and as it embraces, also the **ISMO MUSDUR**, which is only distinguished from the other by its want of *verbal* government, (being generally represented by the same word) I conceive it to be upon the whole the least exceptionable, if not the only just representative of an Arabic Infinitive.

But the word EVENT which is usually explained an *incident, the consequence of an action, the conclusion or upshot* of any thing, I confess I cannot but consider as inapplicable to any Arabic INFI-

THE ATTRIBUTE OR ADJECTIVE (الصِّفَةُ الْمَشْبَهَةُ) is derived from a neuter Verb, and is formed to denote THE UNINTERRUPTED OR PERPETUAL EXISTENCE OF THE SENSE OF ITS INFINITIVE IN AN AGENT OR SUBSTANTIVE NOUN. It possesses also the same regimen as its own Verb without any restriction as to time, but is subject to the conditions already described as applicable to the ACTIVE and PASSIVE PARTICIPLES, with the exception of that relating to ANTECEDENT, as the Article أَنْ to which the ADJECTIVE is annexed is not considered the مَوْضُول.

### Annotation.

INFINITIVE whatever.\* It may indeed be frequently applied to an ISMO MUSDUR, for WAR, PEACE, POVERTY, &c. are called *events*, but these are not Nouns of ACTION, nor have they any *verbal* government, and cannot therefore be properly considered as INFINITIVES, in the true sense of the term Infinitive as laid down by the Arabian Grammarians.

Having given a short view of what appears to me to be the true character of an Arabic مَصْدَر as well as an اِسْمُ مَصْدَر to both† of which the term *mode* is generally applicable, I shall close this Note with a few observations on the اِسْمُ الْفَاعِل and الصِّفَةُ الْمَشْبَهَةُ two attributive Nouns derived from the Infinitive, which seem to require some explanation.

### OF THE اِسْمُ الْفَاعِل AND الصِّفَةُ الْمَشْبَهَةُ.

It has already been shewn that every Arabic Infinitive in the general sense of the term Infinitive, has a twofold signification: one under the character of an اِسْمُ مَصْدَر by which is simply indicated a *mode*, the other under that of a مَصْدَر properly so called, by which is denoted the *energy* or *being* of that *mode* in a state of action. Now as every Object represented by a Substantive Noun, may be described by its *active* and *passive* qualities, i. e. by the *actions* which it performs, or by the *qualities* with which it is modified or distinguished, so would language naturally be provided with distinct words to express them, and hence the two Derivative Adjectives, in Arabic termed اِسْمُ الْفَاعِل

\* *EVENT* from *evenio* to come forth, and in this sense the Verb itself is used by the old writers.

“ O that thou saw’st my heart, or didst behold,

The place, from whence that scalding sigh *evented*.”

*B. Jonn. Case is altered.*

† Duo sunt INFINITIVI in Lingua Anglo-Saxonica, &c. Vid. Gram. Ang. Sax. Auct. G. HICKESIO.

The word governed by the ADJECTIVE (مَعْبُول) is sometimes in the Accusative Case, either from its resemblance to the proper OBJECT of a transitive Verb when definite; or as the تَبْيِيز when indefinite; and sometimes in the Aorist Case from its relation to the ADJECTIVE. All Active Participles are formed by analogy, but ADJECTIVES by the authority of prescription, as حَسَن beautiful, صَعْب difficult, and شَدِيد hard.

### Annotation.

and الصِّفَةُ الشَّبِيهَةُ of which the former, as its name imports, is properly the NOUN of the AGENT, but used as a VERB Adjective, for the purpose of describing the ACTION in which the AGENT is employed, as زَيْدٌ ضَارِبٌ ZUED IS BEATING; and the latter a simple ATTRIBUTE or QUALITY supposed to exist in the Object to which it is imputed, as زَيْدٌ حَسَنٌ ZUED IS BEAUTIFUL, and to this observance of active and passive qualities as signified by these derivative words, and to this alone, we are perhaps to trace the distinction drawn by the Arabian Grammarians between them, namely, that the one, meaning the اِسْمُ الْفَاعِلِ denotes the temporary existence of a MODE in an agent, and the other i. e. the الصِّفَةُ الشَّبِيهَةُ its permanent or uninterrupted continuance.

This general rule however regarding permanent Attributes is certainly erroneous, for to prove it true, we must prove that every MODE or QUALITY as expressed by the ATTRIBUTE or الصِّفَةُ الشَّبِيهَةُ must be necessarily permanent in the object to which it refers, which if granted would confound accidental and essential Modes altogether, and produce as many strange phenomena in nature as in language. A poor man for instance would necessarily live and die a pauper, and if sick and gouty into the bargain, so much the worse, for no hope could be reasonably entertained of his cure. A PREGNANT WOMAN (حَبَلًا) might in vain look for an accouchement, for the QUALITY being permanent, she could not consistently with the grammatical canon (or more properly speaking the grammatical BULL) expect the slightest change in her condition! yet seriously, the Arabian Grammarians maintain, that the Adjective or Attribute denotes properly its own perpetual existence in the Substantive Noun to which it is imputed, and the phrase اَنَا كَرِيْمٌ حَسَنٌ 'ANACREON\* IS BEAUTIFUL,' must accordingly denote that ANACREON

\* قَاذَا قُلْتُ زَيْدٌ حَسَنٌ فَمَعْنَاهُ اَثْبَاتُ الْحَسَنِ لَهُ وَاسْتِهْرَامُهُ فِيهِ سَا مِرَاقَاتٍ وَجُودُهُ

قطر الندى See the

## THE SIXTH ANALOGOUS GOVERNOR.

## الْأَسْمُ الْمُضَافُ

The first of every two Nouns connected together in the relation of the Aorist Case, will invariably govern the second or render it *مَجْرُورٌ* provided it be not accompanied with the Article *أَلْ*, or terminate in *تَنْوِينٌ* or what is considered a substitute for the TUNWEEN, namely the *نُونٌ* of the Dual or Plural Number.

## Annotation.

*Is now, ever was, and ever will continue beautiful.\** But *beauty* has in all ages been considered as a very *transitory* quality, a *quality* indeed of so uncertain a texture, that the Poets have compared it to a *brittle gem*, a *bubble*, a *rose*, *dew*, *snow*, *smoke*, *wind*, *air*, in fact to a—*nonentity*!

Vitrea gemmula, fluxaque bullula, CANDIDA FORMA est,

Nix, rosa, ros, fumus, ventus et aura, nihil!

and Anacreon himself the true *Καλὸς γέρον* of antiquity, was obliged to acknowledge that the Ladies, (who in matters of *love* and *beauty* are perhaps as good metaphysicians as the Arabian Grammarians) very soon found out that his age had effected a change.

Λέγουσιν αἱ γυναῖκες,  
 Ἀνακρέων, γέρον εἰ.  
 Λαβῶν ἔσποπτρον, ἄθρει  
 Κόμας μὲν ἔτ' ὕσας,  
 Φιλὸν δέ σευ μέτωπον.  
 Ἐγὼ δὲ τὰς κόμας μὲν  
 Εἴτ' εἰσὶν, εἴτ' ἀπῆλθον,  
 Οὐκ οἶδ' αὖ τῆτο δ' οἶδα,  
 Ὡς τῷ γέροντι μᾶλλον  
 Πρέπει τὰ τεργνὰ καίζεν,  
 Ὅσφ' πέλας τὰ μοίρης.

\* For an ingenious account of the word BEAUTY (حَسَنٌ) see the أَخْوَانُ الصِّقَا Cal. Edit. p. 29, and Knight on Taste p. 9. "Like *Καλὸς* in the Greek, *pulcher* in the Latin, *bello* in the Italian, and *bien* in the French, it is applied to moral and intellectual as well as to physical or material qualities.

1. This RELATION between two Nouns (إِضَافَةٌ) has the force of the preposition لَآم understood, provided the مُضَافُ إِلَيْهِ or governed word is neither of the same GENUS as the مُضَاف nor the ظَرْف to it.

## EXAMPLES:

غُلَامُ زَيْدٍ أَيْ Zued's boy, i. e.

غُلَامٌ لَزَيْدٍ The boy belonging to Zued.

## Annotation.

The women tell me every day  
That all my bloom has past away,  
" Behold," the pretty wantons cry,  
" Behold this mirror with a sigh,  
" The locks upon thy brow are few,  
" And like the rest, they're withering too!"  
Whether decline has thinn'd my hair,  
I'm sure I neither know nor care,  
But this I know, and this I feel,  
As onward to the tomb I steal,  
That still as death approaches nearer,  
The joys of life are sweeter, dearer,  
And had I but an hour to live  
That little hour to bliss I'd give!

MOORE.

To this mode of objection I can easily conceive the answer of an Arabian Grammarian. He will remark that certain objects are *characterized* by certain qualities, and consequently that although a female is not always *pregnant*, yet *pregnancy* is a quality *habitual*, or at all times attributable to her, in other words that the *power* of conception is co-existent with female nature. This is good, but it will not prove the point in question, for *pregnancy* can neither *exist* before, nor after certain periods, so that after all it is but a *temporary*, a *transitory*, in fact a

2. Or the RELATION is equivalent to the preposition <sup>أ</sup>مِنْ understood when the <sup>أ</sup>مُضَافٌ إِلَيْهِ is referrible to the same genus as the <sup>أ</sup>مُضَافٌ.

## EXAMPLES.

خَاتِمٌ فَضَّةٌ أَيْ A ring of silver, i. e.

خَاتِمٌ مِّنْ فَضَّةٍ A ring from silver.

## Annotation.

mere *nine month's* quality, and like the attribute *supposed* to be conveyed by the ACTIVE PARTICIPLE or <sup>أ</sup>اسْمُ الْفَاعِلِ can only become *permanent* by the repetition of the action!

This distinction of *permanent* and *transient* qualities is commented upon by the Greek Philosophers. Aristotle has many passages of a similar nature to that under discussion, one of which Harris thus paraphrases in his ARRANGEMENTS.

“ And now with respect to all kinds of QUALITIES, whether corporeal or incorporeal, there is one thing to be observed, that *some* degree of *permanence* is always requisite; else they are not so properly *Qualities*, as *incidental affections* (Πάθη.) Thus we call not a man *passionate* because he has occasionally been angered, but because he is prone to *frequent anger*; nor do we say a man is of a *pallid* or a *ruddy* complexion, because he is *red* by immediate *exercise*, or *pale* by sudden *fear*, but when the paleness or redness may be called *constitutional*.”

But first let us consider the true nature and use of an <sup>أ</sup>اسْمُ الْفَاعِلِ or ACTIVE PARTICIPLE, which may enable us to judge of the propriety or impropriety of the distinction supposed to exist between it and the simple ADJECTIVE.

The PARTICIPLE ACTIVE or <sup>أ</sup>اسْمُ الْفَاعِلِ is used in two ways. First as a VERB ADJECTIVE, and secondly as a SUBSTANTIVE NOUN. As a Verb Adjective alone it is properly the subject of Grammar, and in this character it describes the *state* or *action* in which any object exists or is employed, as <sup>أ</sup>زَيْدٌ قَائِمٌ “ Zued is standing;” or <sup>أ</sup>زَيْدٌ ضَارِبٌ عَمْرًا “ Zued is beating Amr,” and has therefore the precise force of the Aorist Tense of a Verb, governing in the one case the agent in the nominative, and in the other,

3. Or to the Preposition **فِي** if the **مُضَافٌ إِلَيْهِ** be the **ظَرْفٌ** to it.

## EXAMPLES.

**ضَرَبُ الْيَوْمِ أَيَّ** Beating of to-day, i. e.

**فِي الْيَوْمِ** Beating in the Day.

## Annotation.

the object in the accusative. It seems to possess *virtually*, the united force of a predicate and copula, or of an attribute and assertion, and may be resolved into *is* and the sense of the **MUSDUR** or **INFINITIVE**, as **زَيْدٌ ضَارِبٌ** equivalent to **زَيْدٌ يَضْرِبُ** Zued *is beating*. Now this is the proper *grammatical* character of an **اسْمُ الْفَاعِلِ** which has always the same government as its Verb, and is therefore termed an **ANALOGOUS** governor, but as a **SUBSTANTIVE NOUN** it possesses no other regimen than that of the Aorist Case, and has nothing to do with Arabic Syntax.

These remarks are in a great measure applicable to the **الصِّفَةُ الْمَشْبَهَةُ** which is also viewed in the double capacity of a **SUBSTANTIVE NOUN** and a simple **ADJECTIVE** or **ATTRIBUTE**, and having also a near resemblance to the **اسْمُ الْفَاعِلِ** it is termed by the Arabian Grammarians **الصِّفَةُ الْمَشْبَهَةُ** or **ATTRIBUTE** *resembling an ACTIVE PARTICIPLE*.

What then may be asked is the difference between the **اسْمُ الْفَاعِلِ** and the **الصِّفَةُ الْمَشْبَهَةُ** in their grammatical characters as governing powers? The difference in my judgment is very obvious and very simple, and consists merely in this, that in construction the first or **اسْمُ الْفَاعِلِ** describes the *action* in which the Agent is employed: the second, or **الصِّفَةُ الْمَشْبَهَةُ** the *quality* supposed to exist in, or belong to accidentally, a given object or Substantive Noun. In other words, one denotes **ACTION**; the other denotes **QUALITY**, as **زَيْدٌ ضَارِبٌ** Zued *is beating*; **زَيْدٌ حَسَنٌ** Zued *is beautiful*. In the first sentence a certain **ACTION** as *beating* is predicated of Zued, and in the second a certain **QUALITY** as *beauty*, but without any necessary inference that the one is *transitory*, and the other *perpetual*, for **زَيْدٌ ضَارِبٌ** is equal to *Aorist* or *Indefinite* time, and **زَيْدٌ حَسَنٌ** means nothing more than **زَوْجٌ حَسَنٌ** (*possessed of beauty*), which is also indefinite as to time, and this is all the distinction that appears to me to exist between them.



## THE SEVENTH ANALOGOUS GOVERNOR.

الْأَسْمُ التَّامُّ

The seventh is a PERFECT or INTEGRAL NOUN (الْأَسْمُ التَّامُّ) that is a Noun rendered perfect in itself, and independent of the relation of the Aorist Case.

## Annotation.

The simple ATTRIBUTE or ADJECTIVE as expressing a *passive* quality, may perhaps have given rise to the idea of *permanence*, and the Active Participle as expressing an *active* quality, may also have led Grammarians to consider it as somewhat *transitory*, but in point of fact there is no such distinction between them, and the idea of *duration* whatever it may be, will in every possible case I imagine depend upon the nature of the VERB, as well as our own previous knowledge of the SUBJECT. For instance, the phrase <sup>الأرض متحركة</sup> 'THE EARTH IS MOVING,' conveys to every one acquainted with our astronomical System, an idea of *permanence*, as the quality of *mobility* predicated of the Earth, is known to be continual,\* but if we say <sup>الكرة متحركة</sup> 'THE BALL IS MOVING,' we shall then be understood to infer merely that the BALL is IN MOTION temporarily, and will again be at rest. Yet the Active Participle is the same in both examples and cannot be said to convey any idea of duration either *temporary* or *permanent*. It simply describes the *action* in which the Agent is employed with an indefinite relation as to Time. The very same may be observed of the ATTRIBUTE, for if we say, 'THE IRON IS HARD,' we shall be understood to speak of a quality co-existent and essential to the Substance Iron, and therefore *permanent*, but let us substitute another Adjective, and say the IRON IS HOT, and the *permanence* of the quality immediately vanishes, for we all know that *heat* is accidental and not essential to Iron, and from this very idea of its *transitory* existence arose the common adage,

Strike *while* the IRON is HOT.

With the ACTIVE PARTICIPLES and ATTRIBUTES, considered as Substantive Nouns, Arabic Syntax has properly no concern. They assume then a different character in composition, and have the same government as common Substantive Nouns. For instance the words ظَالِم a TYRANT; حَارِس a SENTINEL; طَائِر a Flier or BIRD, and مَسْأَل an Asker or BEGGAR, are all active Participles in the character of Substantive Nouns, though they may be literally translated and used as Verbal Adjectives, for ظَالِم means *Tyrannising*; حَارِس *Keeping watch*; طَائِر *flying* and مَسْأَل *asking*.

\* To the Arabs who believe in the Ptolemaic Hypothesis, the phrase would convey no idea of *permanence* whatever, on the contrary they would either imagine we were lying, or talking of an Earthquake!

This is effected either by its terminating in TUNWEEN (تَنْوِينٌ) or in what is considered equivalent to the Tunween, namely the Noon (نُونٌ) of the Dual or Plural Number, or by its being followed by the مُضَافٌ إِلَيْهِ or governed word.

### Annotation.

*asking or begging.* But in the character of AGENTS, they become complex Terms, expressing both qualities and subjects, and are therefore assumed as SUBJECTS in a Proposition, not however with any reference to the transitory nature of those qualities, as the Arabian Grammarians would fain make us believe: on the contrary they denote the *habitual possession* of the attributes or MODES referred to, and signify that the objects are *accustomed to do so and so*; for what is a TYRANT but a man who is known to *practice* tyranny? Or a SENTINEL, but a man whose *duty* it is to keep watch? Or a BEGGAR but he who *subsists* by, or whose *trade* is begging? In truth the ACTIVE PARTICIPLE as a SUBSTANTIVE NOUN invariably denotes in Arabic the *habitual DOER* of an action, though in its VERBAL capacity it may perhaps be considered as *temporary*, as اَنَا كَرِيْمٌ شَارِبٌ *Anacreon is tipling.*

I have already remarked that the اَلصِّغَةُ الْمَشْبَهَةُ is used like the Active Participle in the double capacity of a SUBSTANTIVE NOUN, and a simple ATTRIBUTE, resembling in application an Active Participle, as its name imports. In the first capacity it is used as a concrete or complex Term, to express both a subject and quality conjoined, as بِخَيْلٍ a MISER or *avaricious man* (MISERUS) طَبِيبٌ a PHYSICIAN or *one who professes the art of healing* (MEDICUS.) غَرِيبٌ A STRANGER, or *man from a foreign Country.* (PEREGRINUS) &c. (where it may be observed the Latin adjectives have precisely the same force as the Arabic;) but these are all strictly speaking, simple Adjective Nouns, which indicate by their *prescribed* form, that they are meant to be added to other Nouns, "so that both together may answer the purpose of complex terms,"\* and in this character as simple *modifiers*, they are the proper subject of grammar. Now between an ACTIVE PARTICIPLE and a simple ADJECTIVE considered as Verbal and Analagous Governors, we have already pointed out the distinction, (a distinction that comprises the two grand divisions of MODES or *manners of being*, that is, the modes of *action*, and the modes of *being* without *action*; as the first attributes ACTION to a subject, and the second QUALITY, but neither with any adsignification of time,) and it now only remains to consider in what it is that they differ when used as COMPLEX TERMS.

\* See Div. of Purley. Vol. II, p. 439.

It governs an INDEFINITE NOUN in the Objective Case, as its *TUMEEZ*, (تَمِيْزُ) or Noun of specification, which removes the uncertainty supposed to exist in the INTEGRAL NOUN.

## EXAMPLES.

رَطْلُ زَيْتَا A pound of oil.

مِنْوَانِ سَبْنَا Two *Minas* of butter.

عِشْرُونَ دِرْهَمًا Twenty Dirhums.

خَاتَمُ زَيْدٍ ذَهَبًا Zued's ring of Gold.

مِلْوَةٌ عَسَلًا Its compliment of honey.

## Annotation.

With regard then to the *transitory* or *permanent* nature of the attributes expressed by either, there is not in my judgment any distinction whatever. They are both *concrete* TERMS that differ only in the *nature* of the *qualities* they express. The ACTIVE PARTICIPLE being the abbreviated sign of a complex idea, i. e. of a SUBJECT and an *Active* QUALITY, as حَارِسٌ a SENTINEL, or *man who keeps watch*; and the ADJECTIVE NOUN, the sign of another complex idea, i. e. of a SUBJECT and a *Passive* QUALITY as, بَخِيلٌ a MISER, or *man in whom the passion of avarice is supposed to exist*. Compare all the PARTICIPLES and ADJECTIVE NOUNS in the Arabic Language (as complex Terms) and this distinction and no other I think will be found to characterize them; and indeed the reason appears obvious, for the PARTICIPLES are derived from ACTIVE Verbs, the ADJECTIVE NOUNS from Neuter, or from those that merely express *corporeal* or *mental* qualities in a passive state.

If we have occasion to mention an OBJECT *habitually* employed in any given action, or whose *profession* is agency or business of any sort, we use the ACTIVE PARTICIPLE as a Substantive NOUN, and say عَامِلٌ an AGENT; رَاوِيٌّ a STORY-TELLER: حَارِثٌ a HUSBANDMAN: خَادِمٌ a SERVANT, &c. and on the contrary, if we intend merely to describe an OBJECT as *possessing* some particular QUALITY, we make use of the ADJECTIVE NOUN, and say بَكْرٌ a VIRGIN, (which is also an Adjective) *Virgo Intacta*. شَيْخٌ an OLD MAN, *Senex*. شَرِيْكٌ a PARTNER, *Consors*, &c. without any reference to their *active* states.

K k k

## Annotation.

But I repeat again that Arabic Syntax has nothing to do with ACTIVE PARTICIPLES, and ADJECTIVE NOUNS, as COMPLEX TERMS. They are employed in Grammar as *Verb adjectives*, and simple Attributes or Qualities, and are used *descriptively*, to define either the *action* in which a given Agent is employed, or the *Quality* with which a given Object is invested. As such they are necessarily *adjected* to Nouns, and although their *grammatical* office is to *describe* the Active or Passive state of a Substantive, they come afterwards like the Participles and Adjectives of other Languages, to stand for the Substances themselves.

In this manner are PASSIVE PARTICIPLES employed, for <sup>مَحْبُوبٌ</sup> which means literally *beloved*, is used as a Substantive Noun to denote a MISTRESS. <sup>مُعْبُودٌ</sup> *Worshipped*, or God. <sup>مَكْتُوبٌ</sup> *Written*, a BOOK. <sup>مَمْلُوكٌ</sup> *Possessed*, a SLAVE or SERVANT. <sup>رَسُولٌ</sup> *sent*, a PROPHET. <sup>مُخْتَبِئٌ</sup> *Hidden*, an ENIGMA. <sup>مُسَبَّرٌ</sup> *Imprisoned*, a PRISONER. &c. &c. upon which principle of Analysis, Horne Tooke has explained above 2,000 abstract terms in the English Language, a process that may be adduced as a very powerful argument in favor of Etymology, as it enables us to trace the true and legitimate character of Words,

It appears to me therefore upon the whole, that the distinction laid down by the Arabian Grammarians, between the ACTIVE PARTICIPLE, or <sup>اسْمُ الْفَاعِلِ</sup> and the SIMPLE ATTRIBUTE, or <sup>الصِّفَةُ الشَّبِيهَةُ</sup> with regard to the *temporary* or *permanent* nature of their qualities, is founded in error and misconception, and that the source of this error proceeds from confounding the different offices of these words together, that is, by comparing the ATTRIBUTE or ADJECTIVE when used as a COMPLEX TERM or Substantive Noun, with the ACTIVE PARTICIPLE as a VERB *Adjective*, which being then considered as equivalent to the Aorist Tense of a Verb, may well enough have given rise to the *transitory* nature of its attribute, when applied to any given Agent or Object. For instance the word <sup>جَالِسٌ</sup> is a simple ATTRIBUTE or ADJECTIVE, signifying properly *familiar*, but like our own Adjective it is used in the sense of a COMPLEX TERMS to denote an *intimate* or *companion*, a FAMILIAR. If however we use the ACTIVE PARTICIPLE, and say <sup>زَيْدٌ جَالِسٌ</sup> we convey a very different idea, as the Participle <sup>جَالِسٌ</sup> is equal to the Aorist <sup>يَجْلِسُ</sup> and the phrase will mean that, ZUED is SITTING, which though indefinite as to time, has certainly something *transitory* in its nature as opposed to the complex Term <sup>جَالِسٌ</sup> which does not mean indeed a *perpetual sitter*,

### Annotation.

that would be ridiculous, but merely a companion with whom we are accustomed to *sit*, and corresponds precisely with the Latin *SODALIS*, "*qu. sedales quòd unà sederent et essent.*"

I have extended this Note so far beyond the limits of the Text, that I cannot with propriety persevere in the discussion, yet I relinquish it with reluctance, for I consider it as one of very considerable importance, and one by no means satisfactorily explained by the Arabian Grammarians. The few remarks here offered may however enable the reader to carry on the enquiry himself. I have pointed out what appears to me the source of the error in the distinction drawn between the Active Participle and the simple Attribute, (which should properly be called the VERB ADJECTIVE and the ADJECTIVE NOUN.) This if correct, will be found of importance, but much information is still wanting to elucidate the true nature of ARABIC ADJECTIVES, and this I may possibly attempt in a future work. I shall therefore close this enquiry with a few promiscuous remarks (extracted from RUZEE and the WAFEEA) on the ACTIVE PARTICIPLE and ATTRIBUTE.

The PARTICIPLE ACTIVE and Simple ATTRIBUTE or ADJECTIVE, agree in denoting a MODE or manner of being; they assimilate also in form as to number and gender, and follow the same rule of construction with the single exception alluded to in the Commentary.

There are however some particulars in which they differ. The Adjective for instance, is derived from a Neuter Verb alone; the Participle Active may be derived from either a Neuter or an Active Verb. The Adjective denotes the *perpetual*, the Participle Active the *temporal* existence of an attribute in a given Object or Substantive Noun. The Adjective has seldom any resemblance in point of form to the Aorist of a Verb, as <sup>حَسَنٌ</sup> ظَرِيفٌ, \* though some examples of this are known to occur as <sup>ظَاهِرٌ</sup> ضَامِرٌ, † on the contrary the Active Participle is always found conformable to the Aorist.

The word governed in the Objective Case by the Adjective, is never allowed to precede it in construction: that of the Active Participle may. We can therefore say <sup>زَيْدٌ</sup> اَنَا ضَارِبٌ 'I am beating Zued,' but we could not say <sup>زَيْدٌ</sup> وَجْهٌ حَسَنٌ 'Zued has an ingenious countenance.'

There are other distinctions between them which I omit to record as unimportant.

\* Witty, Beautiful.

† Evident. Delicate or slender.

## Annotation.

The ADJECTIVE may or may not be constructed with the definite article **ال**, and in either case its governed word is **مُصَافٍ** to another; or made definite by the Article; or neither one or other: hence we have six peculiarities of construction; but besides these the governed word is itself constructed in three different forms, namely in the NOMINATIVE, AORIST, or OBJECTIVE Cases, which multiplied by six as given above, leave eighteen varieties of construction, as may be seen in the following:

TABLE.

٣	٢	١	
3. <b>زَيْدٌ الْحَسَنُ وَجْهٌ</b> ٤	2. <b>زَيْدُ الْحَسَنِ الْوَجْهَ</b> ٥	1. <b>زَيْدُ الْحَسَنِ وَجْهَهُ</b> ٢	In which the governed word is in the NOM. as the AGENT.
6. <b>زَيْدٌ حَسَنُ الْوَجْهِ</b> ٩	5. <b>زَيْدٌ حَسَنٌ وَجْهٌ</b> ٨	4. <b>زَيْدٌ حَسَنٌ وَجْهَهُ</b> ٧	
9. <b>زَيْدُ الْحَسَنِ وَجْهًا</b> ١٢	8. <b>زَيْدُ الْحَسَنِ الْوَجْهَ</b> ١١	7. <b>زَيْدُ الْحَسَنِ وَجْهَهُ</b> ١٠	In which the gov'd. word is in the OBJECTIVE CASE &c.
12. <b>زَيْدٌ حَسَنٌ وَجْهًا</b> ١٥	11. <b>زَيْدٌ حَسَنُ الْوَجْهِ</b> ١٢	10. <b>زَيْدٌ حَسَنٌ وَجْهَهُ</b> ١٣	
15. <b>زَيْدُ الْحَسَنِ وَجْهٌ</b> ١٨	14. <b>زَيْدُ الْحَسَنِ الْوَجْهَ</b> ١٧	13. <b>زَيْدُ الْحَسَنِ وَجْهَهُ</b> ١٤	In which the gov'd. word is in the AORIST CASE.
18. <b>زَيْدٌ حَسَنٌ وَجْهٌ</b>	17. <b>زَيْدٌ حَسَنُ الْوَجْهِ</b>	16. <b>زَيْدٌ حَسَنٌ وَجْهَهُ</b>	

## Annotation.

Of the examples however given in the above table, two are rejected by Grammarians as improper, namely the 13th in which the ADJECTIVE NOUN is made definite by the Article *ال* and connected in the relation of the Aorist Case with its own *مَعْرُوفٌ* which is itself constructed with a Pronoun in the aorist case; and the 15th in which the Adjective Noun is made definite by the Article, and connected in the aorist case with an Indefinite Noun.

The propriety of the 16th example is also disputed by some and defended by others, but I willingly resign the office of umpire to any other Commentator.

Of the fifteen remaining examples the 1st, 4th, 8th, 9th, 11th, 12th, 14th, 15th and 16th, are termed by the Arabian Grammarians *أَحْسَنُ* i. e. *elegant* or *perfectly correct*. The 7th and 10th *حَسَنٌ* or *unobjectionable*, and the 2d, 3d, 5th and 6th, *قَبِيحٌ* or *bad*.

I shall close this long grammatical narcotic on Infinitives, Verb Adjectives and Noun Adjectives, (which the generality of readers may probably feel inclined to class among the *Insolubilia de Aliaco*) with a few extracts from Arabic Authors by way of illustration. In the following poetical panegyric on a departed Hero, extracted from the 20th Muqam of the Muqamat-ool-Hureeree will be found a variety of Adjective Nouns, employed both as simple Attributes and complex Terms.

- \* عِنْدِي يَا قَوْمَ حَدِيثٌ عَجِيبٌ \* فِيهِ اعْتِبَارٌ لِلْبَيْتِ الْأَرِيبِ \*
- \* رَأَيْتُ فِي رَيْعَانٍ عُمَرَى أَخَا \* بَأْسٍ لَهُ حَدُّ الْحُسَامِ الْقَضِيبِ \*
- \* يَتَقَدَّمُ فِي الْمَعْرِكِ إِقْدَامَ مَنْ \* يُوقِنُ بِالْفَتْكِ وَلَا يَسْتَرْيِبِ \*
- \* فَيَفْرِجُ الضَّيْقَ بِكُرَاتِهِ \* حَتَّى يُرَى مَا كَانَ ضَنْكًا رَحِيبَ \*
- \* مَا بَارَزَ الْأَقْرَانَ إِلَّا أَنْشَى \* عَنْ مَوْقِفِ الطَّعْنِ بِرُوحِ خَضِيبِ \*

- \* وَلَا سَهًا يَفْتَحُ مُسْتَضْعَبًا \* مُسْتَعْلَقَ الْبَابِ مَنِيعًا مَهِيَبًا \*
- \* إِلَّا وَنُودِي حِينَ يَسْهُو لَهْ \* نَصْرُ مَنْ اللَّهُ وَفَتْحُ قَرِيبِ \*
- \* هَذَا وَكَمْ مِنْ لَيْلَةٍ بَاتَهَا \* يَهْيَسُ فِي بُرْدِ الشَّبَابِ الْقَشِيبِ \*
- \* يَرُ تَشِفُ الْغَيْدَ وَيَرُ شُغْنَهُ \* وَهُوَ لَدَى الْكُلِّ الْمُغْدَى الْحَبِيبِ \*
- \* فَلَمْ يَزَلْ يَنْتَرُهُ دَهْرُهُ \* مَا فِيهِ مِنْ بَطْشٍ وَعُودٍ صَلِيبِ \*
- \* حَتَّى أَصَارَتْهُ اللَّيَالِي لَقَى \* يَعَافُهُ مَنْ كَانَ مِنْهُ قَرِيبِ \*
- \* قَدْ أَعْجَزَ الرَّاقِي تَحْلِيلُ مَا \* بِهِ مِنَ الدَّاءِ وَأَعْيَى الطَّبِيبِ \*
- \* وَصَارَ \* الْبَيْضُ وَصَارَ مَذْمُومًا \* مِنْ بَعْدِ مَا كَانَ الْمَجَابُ الْمُجِيبِ \*
- \* وَأَصَ كَالْمُنْكَوِسِ فِي خَلْقِهِ \* وَمَنْ يَعِشْ يَلْقَ دَوَاهِيَ الْمَشِيبِ \*
- \* وَهِيَ هِيَ الْيَوْمَ مُسَجِّى فَبِنْ \* يَرْغَبُ فِي تَكْفِيفِ مَيِّتٍ غَرِيبِ \*

O People I have a surprising story to unfold,  
 From which the wise and ingenious may derive advantage!  
 I was acquainted in my youthful days with a potent Hero,  
 Whose warrior-blade was sharp and piercing,  
 Who entered the lists of combat in crested pride,  
 Confident of success and fearless of danger.

\* The word بَيْضُ the Plural of بَيْضَارٌ means both *brilliant swords* and *beautiful women*. I have tried to preserve the quibble but I fear not very successfully.



At the vigour of his onset the most impervious holds gave way,  
 And he made himself an easy passage through the narrowest defiles.  
 He never encountered an adversary in single combat,  
 Without returning from the tilt with a blood stain'd spear :  
 Nor assaulted a fortress however fenc'd and barricado'd,  
 Without being hailed on the erection of his standard, with the auspicious cry,  
 ' Assistance from above and a speedy victory !' \*  
 Thus he lived triumphant :—arrayed every night in the stately garb of youth.  
 Giving rapture to the young and beautiful and receiving it in return,  
 Nay caressed by all as an idol of perfection.  
 But time which continu'd to extract his vigour and diminish his strength,  
 At length succeeded in effecting his fall,  
 And reduced him to so mean and shriveled a plight,  
 That his very friends beheld him with contempt.  
 The exorcists and cunning men in vain attempted his recovery,  
 And the most skilful Physicians were baffled in their attempts :  
 Then indeed he abandoned arms, for arms had abandoned him,  
 After giving and receiving many a hostile salute.  
 He is now dejected, drooping and crest fallen, †  
 And such is the fate of man who is born to misery.  
 Behold to-day the warrior stranger on his funeral couch,  
 And who will bestow a trifle to have him decently interred?

The reader will perhaps smile when he hears, that this 'sable warrior,' this Arabian Achilles, so feelingly and pathetically eulogized by Aboo Zued, is no other than the celebrated Bonus Deus or Hellespontiacus of the Ancients! Of this un-

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\* From the Qooran.

† The original of this line is strangely translated by Sir William Jones. "*Nunc autem jacet tanquam fera in lutibulo!*" مَنكُوسٌ means lit. *inverted*.

fortunately Sir William Jones was not aware, when he gave it a place in his *POESEOS ASIATICÆ COMMENTARIUM*, for taking the whole as a serious funeral oration over some departed Chieftain, he has inserted it in his chapter *De Poesi Funebri*, and has actually drawn a grave comparison between it and David's Lamentation on the death of Saul and Jonathon! \*† “Hæc ELEGIA, ‘says he,’ non admodum dissimilis esse videtur pulcherrimi illius carminis de Sauli et Jonathani obitu; atque adeò versus iste.

مَا بَارَزَ الْأَقْرَانِ إِلَّا أَتَنَنِي \* عَنْ مَوْقِفِ الطَّعْنِ بِرُمُوحِ خَضِيبِ \*

Ubi provocavit adversarios nunquam rediit à pugnae contentione sine spiculo sanguine imbuto.” ex Hebræo reddi videtur,

A sanguine occisorum, à fortium virorum adipe,

Arcus Jonathani non rediit irritus!

Had Sir William read one page farther in the *MUQAM* he would have discovered the true Hero. Take another example of *permanent* attributes, *simple* adjectives and *descriptive* Epithets as included in the following Story.

حِكَايَةٌ

قَالَ بَعْضُ الظَّرِّ فَاِمَ كُنْتُ فِي الْبَصْرَةِ خَطِيْبًا وَاعِظًا وَادِيْبًا وَإِذَا أَنَا ذَاتَ  
يَوْمٍ بِرَجُلٍ أَحْوَلَ الْعَيْنَيْنِ أَفْحَجَ الثَّدْمَيْنِ أَعْرَجَ الرَّجْلَيْنِ أَثْرَمَ الْأَسْنَانِ  
لَكِنِ الْلِسَانَ يَتَمَاهِدُ تَهَائِلُ السَّكَرَانِ وَيَلْهَثُ لَهَيْثَ الْكَلْبِ الضَّهْمَانِ  
وَيَزِيدُ زَيْدًا الْجَهْلُ الْغَضَبَانِ قَدْ أَقْبَلَ عَلَيَّ وَجَلَسَ بَيْنَ يَدَيَّ فَقُلْتُ  
لَهُ مِنْ أَيْنَ الْمُسَرَّحُ يَا أَبَا فَرْجٍ قَالَ مِنْ تَحْتِ اسْتُغْفِرُ الدُّوْرَ إِلَيَّ عِنْدَكَ

\* 2. Sam. I. † Poes. Asiat. Comment. p. 527.

\*يَاغِيُورُ فَقُلْتُ أَيْنَ مَكَانُكَ وَمَا عِلَّةُ اثْنَانِكَ قَالَ قَرِيبُ مَسْجِدِ الْجَامِعِ  
 وَمَنَاخِ الْجَائِعِ لِعِلَّةِ الزَّوْاجِ وَخُطْبَةِ الْإِزْدِوَاجِ فَانْتَبَهْتُ أَنْ اتَّزَوَّجَ بِابْنَتِهِ  
 عَمِّي هَذِهِ السَّلَاطَةُ الْبَلِيْطَةُ الْخَدْبَاءُ الصَّهْبَاءُ الْعَوْرَاءُ الْخَشَبَاءُ الطَّرَشَاءُ  
 ذَاتِ النَّثَنِ الشَّنِيْعِ وَالْعَمِّ الْوَسِيْعِ فَقُلْتُ لَهَا أَرْضَيْتِ يَاطُوِيْلَةَ اللِّسَانِ بِزَوْاجِ  
 هَذَا الرَّجُلِ السَّيِّئِ فَقَالَتْ إِيَّيْ فَقُلْتُ لَهُ خُذْ حَلِيَّتَكَ وَاسْرَحْ إِلَى  
 الْمَرَاكِجِ وَأَحْسِنْ بِهَا يَاصَاحُ فَاخْذُ يَدَهَا وَسَارَ فَاتَّفَقَ بَعْدَ تِسْعَةِ أَشْهُرٍ أَنَّهَا  
 قَدْ آتَتْهُ إِلَى يَنْجَازْ بَابِ ذَيْلِ النَّشَاطِ وَيَتَبَا ثَلَاثَ فِي سَبِيلِ الْإِتِّسَاطِ فَهَا  
 اسْتَقَرَّ بِهِمَا الْجُلُوسُ إِلَّا وَقَالَ أَبُو فَرِيحٍ إِنَّ اللَّهَ قَدْ مَنَّ عَلَيْنَا بِهَذَا الصَّبِيِّ  
 الْمَلِيْحِ وَالطَّغْلِ الصَّبِيْحِ فَسَمِعَ عَلَيْهِ وَسَمِعَ وَادَّعَى لِابْنِهِ وَأُمِّهِ فَذَا إِنِّي بِهِ أَكْمَهُ  
 الْعَيْنَيْنِ أَشْرَمَ الشَّغَتَيْنِ اعْضَبَ الْيَدَيْنِ أَعْوَجَ الرَّجْلَيْنِ فَاقْدُ الْخَوَاسِ  
 أَصْلَعُ الرَّاسِ طَوِيْلُ الْأَذْنَيْنِ وَسِيْعُ الْخُلْعُومِ كَرِيهُ شَوِيْهُ قَدْ حَازَ صِفَاتِ  
 أُمِّهِ وَأَبِيهِ فَقَالَتْ لَهَا أَشْكُرُ اللَّهَ وَآثَنِيَا عَلَيْهِ وَسَبِّحَا وَلَكَ كُفَّيَا هَذَا بِأُمِّسَرِ  
 فَإِنَّهُ قَدْ نَالَ صِفَاتِكُمَا الْجَبِيْلَةَ كُلَّهَا وَخَيْرُ الْأَوْلَادِ مَنْ يُشَابِهُ أَبَوَيْهِ \*

\* Lit. O Zealot, resembling in sound the Turkish *كاور* *Gāoor*, *Infidel*, which Lord Byron writes  
*Giaour*. It appears to be a corruption of *كبر* or *كفر*.

## S T O R Y.

I resided at Busrah,\* said a certain Arabian Yorick, as a parson and professor of humanity, and was one day a good deal amused by a strange fellow, squint-eyed, straddle-footed, lame of both legs, with rotten teeth, stammering-tongue, staggering in his gate like a man intoxicated, puffing and blowing like a thirsty dog, and foaming at the mouth like an angry camel, who came up and seated himself before me. Whence come you, said I, O father of gladness? From home please your worship said he. And pray where is your home I rejoined, and what is the cause of your journey? My home he replied, is near the great mosque, adjoining the poor house, and I am come for the purpose of being married, and to beg you will perform the ceremony. The object of my choice is this long-tongued, importunate hump-backed, scarlet-skinned, one-eyed, no-nosed, stinking, deaf, wide-mouthed, daughter of my uncle. Do you agree Miss Long-tongue said I, to marry this Mr. Pot-belly? *Ay*, said the lady (with a great deal of doric brevity!) then accept my friend cried I, this woman for your wife, take her home, cherish and protect her. So he took her by the hand and departed. Now it happened that about

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\* I suspect this Busrah professor of *humanity* must have had a peep at our old friend Democritus Junr. whose sketch of an accomplished beauty may be considered complete. "Every lover admires his mistress, though she be very deformed of herself, ill-favored, wrinkled, pimpled, pale, red, yellow, tan'd, tallow-faced, have a swoln juglers platter face, or a thin, lean, chitty face, have clouds in her face, be crooked, dry, bald, goggle-ey'd, blear-ey'd or with staring ey's, she looks like a squis'd cat, hold her head still awry, heavy, dull, hollow-ey'd, black or yellow about the eys, or squint-ey'd, sparrow-mouthed, Persean hook-nosed, have a sharp fox nose, a red nose, China flat, great nose, *nare simo. patuloque*, a nose like a promontory, gubbertushed, rotten teeth, black uneven, brown teeth, beetle browed, a witches beard, her breath stink all over the room, her nose drop winter and summer, with a Bavarian poke under her chin, a sharp chin, lave eared, with a long cranes neck, which stands awry too, *pendulis mammis*, her dugs like two double jugs, or else no dugs in the other extream, bloody fain-fingers, she have filthy long unpaired nails, scabbed hands or wrists, a tan'd skin, a rotten carcass, crooked back, she stoops, is lame, splea-footed, as slender in the middle as a cow in the waste, gowty legs, her ankles hang over

nine months after that they both returned to me, rejoicing and had hardly seated themselves when my old friend ADONIS called out.—O your worship we have been blessed with a most sweet and fascinating child, and are come to request you will bless and give him a name, and offer up a prayer for his parents. Now what should I behold, but a little urchin stone-blind, hair-liped, without the use of its hands, splay-footed, bald-headed, ass-eared, bull-necked not possessing one sense out of the five, and altogether frightful and deformed, in short a perfect epitome of all the qualities of his parents. At this sight I said to them, be thankful for this darling boy, and call him OOMBsoor,\* for truly he has all your perfections combined in himself, and that child is truly admirable who resembles his parents!

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her shoes, her feet stink, she breed lice, a mere changeling, a very monster, an aufo imperfect, her whole complexion savours, an harsh voyce, incondite gesture, vile gait, a vast virago, or an ugly tit, a slug, a fat fustilugs, a truss, a long lean rawbone, a skeleton, a sneaker (*si qua latent meliora puta*), and to thy judgment looks like a mard in a lanthorn, whom thou couldst not fancy for a world, but hatest, lothest, and wouldst have spit in her face, or blow thy nose in her bosom, *remedium amoris* to another man, a dowdy, a slut, a scold, a nasty, rank, rammy, filthy, beastly quean, dishonest peradventure, obscene, base, beggerly, rude, foolish, untaught, peevish, Irus' daughter, Thersite's sister, Grobian's scholar!"

An example of each of the Analogous Governors will be found in the following Dialogue.

### حكاية

كَانَ سَبَّاحٌ أَطْرَشٌ قَدْ اتَّقَى شَيْئَهُ فِي الدَّجَلَةِ فَاتَى إِلَيْهِ ضَالٌّ أَطْرَشٌ  
وَقَالَ لَهُ السَّلَامُ عَايِكَ فَقَالَ السَّبَّاحُ أَنَا سَبَّاحٌ قَلِيلُ الْبِضَاعَةِ فَقَالَ الضَّالُّ  
أَنَا رَجُلٌ مِنْ بَنِي لَامٍ قَدْ ضَلَلْتُ السَّبِيلَ فَقَالَ السَّبَّاحُ قَدْ أَعْجَبَنِي هُجُومُ

\* Lit. The joy of his parents, being compounded of أم Mother; أب Father and سرور Joy.

<sup>Verb. Noun.</sup> السَّيِّدُ فِي الدَّجَلَةِ وَلَدَّ لِي بَلْعُ السَّيِّدِ الشَّصَّ فَجَلَسْتُ أَتَصِيدُ فِي هَذَا  
<sup>Act. Part.</sup> الْمَكَانِ فَقَالَ الصَّالُّ الطَّرِيقُ مِنْدَرِسَةٌ جَاءَتْهُ وَالسَّيْلُ مِنْدَرِسٌ أَنْجِدْ أُرُو  
<sup>Passive Participle.</sup> لِنَجَادَةٍ فَقَالَ السَّيِّدُ الصَّيَّادُ وَالشَّبَكَةُ مَغْطُوعَةٌ أَمْسُ اسْهُ الْيَوْمَ  
أَوْ غَدًا أَوْ الْمَسْرُورُ صَاحِبُهُ الشَّصَّ فَقَالَ إِنِّي أُرِيدُ بَعْدَ ادْنَائِي الْجِهَاتِ  
<sup>Aor. Case.</sup> <sup>Governing word.</sup> <sup>Simple Adj.</sup> أَتَيِّمُ فَإِنَّ الْمُقِيمَ حَسَنَةً أَشْوَارُهُ أَنَا حِيَّةُ الشَّيَالِ أَوْ جِهَةُ النَّخْلِ فَقَالَ  
<sup>Integral Noun.</sup> <sup>Int. Noun.</sup> <sup>Integral Noun.</sup> السَّيِّدُ عِنْدِي رَطْلٌ خَرَسُونَا وَمَنْوَانِ جَرُجُورًا لِكَيْ لَا أَبِيعُ إِلَّا بَعِشْرَيْنِ  
فَلَمَّا نَقَدْنَا فَظَنَّ أَنَّهُ أَهْدَاهُ إِلَى جِهَةِ الشَّيَالِ فَأَنْصَرَفَ الْأَمِيُّ إِلَيْهِمَا مِنْ  
غَيْرِ قَبِيلٍ وَلَا قَالَ وَبَقِيَ السَّيِّدُ عَلَى تِلْكَ الْحَالِ \*

## S T O R Y.

A certain deaf fisherman was angling one day in the Tigris, and was accosted by another deaf man who had lost his way, with 'peace be to you.'—A poor fisherman, said he.—I belong to the tribe of BUNEE LAM\* answered the traveller, and have lost my way. Why truly said the fisherman the shoals of fish that

\* A villainous tribe of genuine Arab Hottentots with whom I had the misfortune to get acquainted on my way to Bagdad. They inhabit the wilds of AL-HUD about a hundred miles above Koorna-on-the Tigris, and though nominally subject to the Pasha of Bagdad, lose no opportunity of opposing his power, plundering his subjects, and way-laying every unfortunate traveller that may have occasion to pass through their inhospitable territory.

haunt the Tigris are amazing, and the voraciousness with which they swallow up the bait delights me, I have therefore taken my station here, and expect good sport.—I have lost my way said the traveller, for the path is entirely defaced by the overflowing of the river.—A net rejoined the fisherman, is by no means so good, for its meshes are always getting out of order,—no, no, a hook if you please for my money.—I am going to Bagdad, continued the other, what direction should I take? you must know being an inhabitant of this part of the country; shall I turn to the north, or towards yonder date-trees?—I can supply you with as many fish as you like answered the fisherman, for I have caught a great many to day, both great and small, but I do not part with them for less than 20 foollooses, ready cash!—The man thinking he had directed him towards the north, went away and the fisherman remained where he was.

OF THE GOVERNMENT TERMED مَعْنَوِي OR ABSOLUTE.

By ABSOLUTE GOVERNMENT (الْعَامِلُ الْمَعْنَوِي) is meant a government perceived by the mind, and in which a word as an agent has no concern. It is distinguished in two ways. *First*, as governing the SUBJECT and ATTRIBUTE in the NOMINATIVE Case, which is the *primary* form of a word in construction, or the state of a Noun uninfluenced by any Verbal governor, as زَيْدٌ مُنْطَلِقٌ

Annotation.

The Government termed مَعْنَوِي as opposed to لَفْظِي or VERBAL, may be properly denominated ABSOLUTE or Independent, and like the Absolute Case in Greek, it comprehends the Participle or Verbal Adjective with its substantive Noun, or the مُسْنَدٌ and مُسْنَدٌ لَيْهَ which are termed also the Subject and Predicate, and which seem to correspond with the QUOD LOQUIMUR and DE QUO LOQUIMUR of European Grammarians. This therefore may account for the mark of Case assigned by the Arabs to the Aorist Tense of a Verb, for the Aorist as well as the Participle forms the مُسْنَدٌ, the QUOD LOQUIMUR or Predicate, to the مُسْنَدٌ لَيْهَ OR THING SPOKEN OF, and both terms connected together in discourse by means of this ABSOLUTE GOVERNMENT, produce the connexion termed اِسْتِنَادٌ which constitute a perfect or complete Proposition.

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ZUED is GOING. Secondly, as governing the AORIST tense of a Verb, which arises from its aptitude to supply the place of a Noun, as زَيْدٌ يَعْلَمُ ZUED KNOWS, in which example the Aorist يَعْلَمُ is marked مَرْفُوع or governed in the Nominative Case, being considered the adequate substitute for a Noun, as we may use عَالِمٌ in its place without any detriment to the sense, and say زَيْدٌ عَالِمٌ. Its government is therefore ABSOLUTE.

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### Annotation.

The Nominative Absolute in Greek, which may be considered equivalent to the AMIL MANUWEE in Arabic, is accounted for by Grammarians by supposing a verbal ellipsis, as they contend that there can be no Nominative without a Verb either expressed or understood. This doctrine may perhaps be applied to the Case in question, though the ancient\* Arabian Grammarians endeavour to account for the construction in a different manner, alledging that the Subject governs the Predicate, while others† again pretend that they mutually govern each other.

With regard to the government assumed by the Aorist, it is the opinion of KISSAEE that it should be considered VERBAL, and not ABSOLUTE as laid down in the Commentary, and this Verbal regimen he ascribes to one of the four formative letters of the Aorist, namely تَارِ يَارِ أَلِف and نُون which he thinks must give the Tense رَفَع. This doctrine is very gravely refuted by other Grammarians, but the reader I imagine will readily dispense with their arguments, and I shall accordingly permit them to rest in peace.

The NOMINATIVE CASE,‡ or that Case in Arabic which expresses the subject of a proposition without the means of any Verbal Governor, may be illustrated by the following extract from HERMES. "It has been said already in the preceding chapter, that the great Objects of natural union are SUBSTANCE and ATTRIBUTE. Now from this *Natural Concord* arises the *Logical Concord*

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\* OONDOLLOOSEE records this opinion of SABBUBUH. It is also noticed by BOO ALER, ABOOL FUTUH, &c.

† KISSAEE and FURRA, &c.

‡ Quand le nom jouit le premier rôle dans la phrase, et qu'il exprimoit le sujet *en action*, ou l'objet duquel on affirmoit quelque *qualité*; comme ce sujet attiroit et fixoit tous les regards; que l'esprit le nommoit *le premier*; que la forme de son nom devoit se prêter à cet emploi, et pour cela, être *nominative*, on disoit que le nom étoit alors à la chute *nominative* (CASUS NOMINATIVUS), et nous disons *cas nominatif*, ou cas qui sert à nommer le sujet. *Elémens De Grammaire Générale, Par,*

M. L'Abbé SICARD. Tom. prem. 169.



The Grammarians of Koofuh in general, ascribe the government of the Aorist, to the simple circumstance of its being unaccompanied with any of those particles which occasion it to terminate in نَصْب or جَزْم and this also is the opinion of Ibno Malik.\*

### Annotation.

of SUBJECT and PREDICATE, and the *Grammatical Concord* of SUBSTANTIVE and ATTRIBUTIVE.† These CONCORDS in SPEECH produce PROPOSITIONS and SENTENCES, as that previous CONCORD in NATURE produces NATURAL BEINGS! this being admitted"— "What?—Why that Nouns and Adjectives like natural BEINGS coalesce and bring forth SENTENCES!" we proceed by observing, that when a Sentence is regular and orderly, *Nature's Substance*, the *Logician's Subject*, and the *Grammarians's Substantive* are all denoted by that Case, which we call the NOMINATIVE." He then goes on to explain how the ATTRIBUTE in imitation of its SUBSTANTIVE would appear in the NOMINATIVE Case also.—"Every Attributive would as far as possible conform itself to its Substantive, so for this reason, when it has Cases, it imitates its Substantive, and appears as a *Nominative* also. When it has no Cases, it is forced to content itself with such assimilations as it has!" Surely this is not the language of the ΕΡΜΗΣ ΛΟΓΙΟΣ;—the mighty oracle of winged words and philosophical arrangements! See Hermes, B. the second, p. 280.

\* A celebrated Grammarian author of the <sup>القيمه</sup> Alfieeah.

† Harris classes Verbs, Participles, and Adjectives under the general head of ATTRIBUTIVES, and for this, the poor man has not escaped the lash of the Wimbleton Aristarchus. "Harris should have called them either *Attributes* or *Attributables*; but having terminated the names of his three other Classes (*Substantive*, *Definitive*, *Connective*) in *Ive*, he judged it more regular to terminate the title of this Class also in *Ive*: having no notion whatever, that all common terminations have a meaning and probably supposing them to be, (as the Etymologists ignorantly term them) mere *protractiones vocum*; as if words were *wire-drawn*, and that it was a mere matter of taste in the writer to use indifferently either one termination or another at his pleasure."

Diversions of Purley Vol. 2, p. 428.

FINIS.

( ٨ )

الصفحة	السطر	الغلط	الصحيح
٢٣٢	٧	الامي	اللامي
—	٨	قيل ولا قل	قيل ولا قل
٢٣٥	١٧	الغية	الغية



الصيغة	السطر	الغلط	الصحيح
٢١٨	١٣	الشبهة	الشبهة
٢١٨	١٢	—	—
—	١٩	—	—
—	١٩	—	—
—	٢٥	حسن	حسن
٢٢٠	١٥	المشبه	المشبه
٢٢٢	١٧	—	—
٢٢٣	١٢	الحسن	الحسن
٢٢٨	١٩	اللسان	اللسان
—	—	يتبادل	يتبادل
—	—	ظمان	ظمان
٢٢٩	٢	فاني	فاني
—	٤	تسعة	تسعة
—	٧	يتبادلان	يتبادلان
—	٩	فاندي	فاندي
٢٣٢	٢	الصل	الصل

الصفحة	السطر	الغلط	الصحيح
١٩٣	٥	عام	عام
٢٠٠	١١	من	من
—	١٣	ساذج	ساذج
٢٠٢	١٢	المشبهة	المشبهة
٢٠٥	١٠	ذوالعدل	ذوالعدل
٢٠٧	٣	حذر	حذر
٢١٢	٢	المشبهة	المشبهة
—	٣	المشبهة	الصفة
—	٢	الصفة	المشبهة
٢١٣	١٠	المشبهة	المشبهة
—	١٥	—	—
٢١٢	٨	—	—
—	١٥	—	—
—	١٧	—	—
—	٢٩	كريدون	كريدون
٢١٩	٢٠	مضاف	مضاف

الصفحة	السطر	الغلط	الصحيح
١٧١	١٨	أَخْدَلْتُكَ	أَخْدَلْتُكَ
١٧٢	٢	الْمُلُوكِ	الْمُلُوكِ
١٧٣	١٣	هُوَ	هُوَ
١٧٧	٢١	نَصْرَتَهُ	نَصْرَتَهُ
١٧٩	١١	يُنْسِ	يُنْسِ
١٨٠	١	لَمْسِ	لَمْسِ
—	٣	يَهْدِيهِ	يَهْدِيهِ
١٨٣	٢٢	الْعَدَامِ	الْعَدَامِ
١٨٥	٣١	كَرِهَتْ	كَرِهَتْ
١٨٦	١٠	شَتَّتْ	شَتَّتْ
١٨٧	٣١	مَفْعُولُ	مَفْعُولُ
١٨٨	٥	زَيْدًا	زَيْدًا
١٨٩	٢٢	الْمَنَامِ	الْمَنَامِ
١٩٠	٥	فَاضِلًا	فَاضِلًا
١٩٢	٧	وَأَ	وَأَ
١٩٣	٣	أَنْتَصِفَ	أَنْتَصِفَ

الصفحة	السطر	الغلط	الصحيح
١٢٢	٤	خبرية	خبرية
—	١١	كم رجلاً ضربته	كم رجل ضربته
—	٢٥	عبراً	عبراً
١٢٥	٤	رويه	رويه
—	٩	—	—
١٢٩	٣	نصب	رفع
١٥٨	٩	قائماً	نائماً
—	١٤	تدل	يدل
—	١٧	تدل	يدل
١٥٩	٢	برج	برج
١٦٥	١٢	مبتنع	مبتلع
١٦١	١٢	اللها لكين	اللها لكين
١٦٥	١	عيل	عيل
١٦٧	١٥	ن	ن
١٧٥	٢	محبياً	محبياً
١٧١	١٨	أخارلت	أخارلت

الصفحة ٩٠٥	الأسطر ٩٠٥	الغلط ٩٠٥	الصحيح ٩٠٥
٩١	١٧	عَبْرًا	عَبْرًا
٩٢	٨	الصَّبَا	الصَّبَا
٩٣	١٢	حَبْلًا	حَبْلًا
٩٧	١١	حَسَنًا	حَسَنًا
١١٣	١٩	عَبْرًا	عَبْرًا
١٢٢	١٧	قَطْرُ النَّدَا	قَطْرُ النَّدَا
١٢٩	١٢	عَبْرًا	عَبْرًا
١٣١	—	عَبْرًا	عَبْرًا
١٣٢	—	مَتَى مَا	مَتَى مَا
—	١٥	تَخْفِي	تَخْفِي
١٣٢	٥	تَقْدَم	تَقْدَم
١٣٥	١٧	حَيْثُ	حَيْثُ
١٣٩	٤	أَمْرًا	أَمْرًا
—	٩	قَدَمِي	قَدَمِي
١٣٧	١	مُحِبَّتِي	مُحِبَّتِي
١٤٠	٢٠	جَذَع	جَذَع

الصَّنْعَةُ	الأسطر	الغلط	الصحيح
٣٤	١٥	قراء	قراء
٣٧	١	طعاما واكثر فيه من الثوم	الظاهريّة فصارت يتلف بالعربي حتّى انه دعاء
—	٢	الخليفة اذا جلست في	الثوم قلبا اكل العربي قال له احذر مقاربة
—	٣	مجلسه فيشم منك رايحة الثوم	الخليفة لئلا جلست في مجلسه فيشم منك رايحة
—	٤	فيتناذي	الثوم فيتناذي من كراهة ريحه
٣٨	١٣	فعل	فعل
٥٣	١	علّي	علّي
٤٥	٩	يا	أو
—	—	عائنا	عائنا
—	١٣	يا	أو
٤١	٥	يا	أو
٤٧	١	ان	ان
٧٢	٧	يا	أو
—	١١	يا	أو
٩٠	٢١	بالشتار	بالشتار



الصَّنْعَةُ	الْأَسْطَرُ	الْغَلَطُ	الصَّحِيحُ
٣	١	وَأَوْ	وَأَوْ
—	١٠	كَالْأَسَدِ	كَالْأَسَدِ
—	١١	لِلْجَبَّةِ	لِلْجَبَّةِ
—	١٢	السَّيْكَةِ	السَّيْكَةِ
٣	٥	الْخَبَرِ	الْخَبَرِ
٥	١٥	وَأَوْ	الْوَارِ
—	—	هَيْزَةٌ مَفْتُوحَةٌ	الْهَيْزَةُ الْمَفْتُوحَةُ
٩	١	الْقَوْمِ	الْقَوْمِ
٨	١٨	تَهْمِيزِ	تَهْمِيزِ
١٣	٨	وَجَدَتْ	وَجَدَتْ
١٩	•	الْإِضَاقَةُ	الْإِضَاقَةُ
٢٢	٤	مُصَابَةِ	مُصَابَةِ
٢٥	٧	فَعَلَتْ	فَعَلَتْ
—	٩	تَوَقَّفَ	تَوَقَّفَ
٢٩	•	الْكِبَالِ	الْكِبَالِ
٣٩	١٢	إِنَّ	أَنَّ

رَطْلُ زَيْتَا وَمَنْوَانِ سَهْنَا وَعَشْرُونَ دَرَهْمًا وَخَاتَمُ زَيْدٍ ذَهَبًا وَمِلَّةٌ عَسَلًا  
 واما المعنوية فعلى دان والمراد من العامل المعنوي ما يُعرف بالقلب وليس  
 لِلسَّانِ حُظُّ فِيهِ أَحَدُهُمَا الْعَامِلُ فِي الْمَبْتَدَأِ وَالْخَبَرِ وَهُوَ الْابْتِدَاءُ أَيْ  
 خُلُوُّ الْأَسْمِ عَنِ الْعَوَامِلِ اللَّفْظِيَّةِ نَحْوِ زَيْدٍ مِنْطَلَقٌ وَثَانِيهَا الْعَامِلُ فِي  
 الْفِعْلِ الْمَضَارِعِ وَهُوَ صِحَّةٌ وَقَوَعُ الْفِعْلِ الْمَضَارِعِ مَوْقِعُ الْأَسْمِ مِثْلُ زَيْدٍ يَعْلَمُ  
 فَيَعْلَمُ مَرْفُوعٌ بِصِحَّةٍ وَقَوَعُهُ مَوْقِعُ الْأَسْمِ أَنْ يَصِحَّ أَنْ يُقَالَ فِي مَوْقِعِهِ عَالِمٌ  
 بِأَنْ يُقَالَ زَيْدٌ عَالِمٌ فَعَامِلُهُ مَعْنَوِيٌّ وَعِنْدَ أَكْثَرِ الْكُوفِيِّينَ عَامِلُ الْفِعْلِ  
 الْمَضَارِعِ تَجْرُدُهُ عَنِ الْعَامِلِ النَّاصِبِ وَالْجَازِمِ وَهُوَ مُخْتَارُ ابْنِ مَالِكٍ

تَمَّ

إِلَّا أَنْ لَا عَتَادَ عَلَى الْمَوْصُولِ لَا يَتَأْتِي فِيهَا لَانِ اللَّامُ الدَّاخِلَةُ عَلَيْهَا  
لَيْسَتْ بِمَوْصُولٍ بِالتَّوْفِيقِ وَقَدْ يَكُونُ مَعْمُولُهَا مَنْصُوبًا عَلَى التَّشْبِيهِ  
بِالْمَفْعُولِ فِي الْمَعْرِقَةِ وَعَلَى التَّهْيِيزِ فِي النُّكْرَةِ وَمَجْرُورًا عَلَى الْإِضَافَةِ  
وَتَكُونُ صِيغَةُ اسْمِ الْفَاعِلِ قِيَاسِيَّةً وَصِيغُهَا سَبَاعِيَّةً مِثْلُ حَسَنِ وَمُصْعَبٍ  
وَشَدِيدٍ وَسَادِسُهَا كُلُّ اسْمٍ أُضِيفَ إِلَى اسْمٍ آخَرَ فَيَجْرُ الْاسْمُ الْأَوَّلُ  
الثَّانِي مَجْرُودًا عَنِ اللَّامِ وَالتَّنْوِينِ وَمَا يَقُومُ مَقَامَهُ مِنْ نَوْنِي التَّثْنِيَةِ  
وَالْجَمْعِ لِأَجْلِ الْإِضَافَةِ وَالْإِضَافَةِ أَمَّا بِهَعْنَى اللَّامِ الْمُقَدَّرَةِ أَنْ لَمْ يَكُنِ الْمُضَافُ  
إِلَيْهِ مِنْ جَنْسِ الْمُضَافِ وَلَا يَكُونُ أَيْضًا ظَرْفًا لَهُ مِثْلُ غُلَامٌ زَيْدٍ أَيْ  
غُلَامٌ لَزِيدٍ وَأَمَّا بِهَعْنَى مَنْ أَنْ كَانَ الْمُضَافُ إِلَيْهِ مِنْ جَنْسِهِ مِثْلُ خَاتَمٌ فَضَّةٌ  
أَيْ خَاتَمٌ مِنْ فَضَّةٍ وَأَمَّا بِهَعْنَى فَيَ أَنْ كَانَ ظَرْفًا لَهُ نَحْوُ ضَرْبٍ الْيَوْمِ أَيْ فِي  
الْيَوْمِ وَسَابِعُهَا الْاسْمُ التَّامُّ وَهُوَ كُلُّ اسْمٍ تَمَّ فَاسْتَغْنَى عَنِ الْإِضَافَةِ بَأَنْ يَكُونَ  
فِي آخِرِهِ تَنْوِينٌ أَوْ مَا يَقُومُ مَقَامَهُ مِنْ نَوْنِي التَّثْنِيَةِ وَالْجَمْعِ أَوْ يَكُونُ بَعْدَهُ  
مُضَافٌ إِلَيْهِ وَيَنْصَبُ النُّكْرَةُ عَلَى أَنَّهَا تَهْيِيزٌ لَهُ فَيَرْفَعُ مِنْهُ الْإِبْهَامُ مِثْلُ

على المبتدأ كبا في اسم الفاعل مثل زيد مضروبٌ غلامه الآن او غدا  
او الموصول نحو المضروبُ غلامه زيدٌ او الموصوفِ مثل جاءني رجلٌ  
مضروبٌ غلامه او على ذي الحال مثل جاءني زيدٌ مضروباً غلامه  
او على حرف النفي او الاستفهام مثل ما مضروبٌ غلامه و مضروبٌ  
غلامه وان انتفى فيه احد الشرطين المذكورين ينتفي عمله وحينئذ  
يلزم اضافته الى ما بعده وان ادخل عليه الالف واللام يكون مستغنيا  
عن الشرطين في العمل مثل جاء المضروبُ غلامه الآن او غدا او امس  
وخامسها الصفة المشبهة وهي مشابهة باسم الفاعل في التصريف  
وفي كون كل منها صفةً مثل حسنٌ حسانٍ حسنونٌ حسنةٌ حسنتان  
حسناتٌ على قياس ضاربٌ ضاربانٍ ضاربونٌ ضاربةٌ ضاربتانٍ ضارباتٌ  
وهي مشتقة عن الفعل اللازم دلالة على ثبوت معنى مضدرة للفاعل  
على سبيل الاستمرار والدوام بحسب الوضع وتعمل عمل فعلها من غير  
اشتراط زمان لكونها بمعنى الثبوت واما اشتراط الاعتداد فمعتبر فيها

او على ذي الحال فيكون حاله مثل مررت بزيدا راكبا ابوه او على  
 حرف النفي او الاستفهام بان يكون قبله حرف النفي او الاستفهام  
 مثل ما قائم ابوه واقائم ابوه وان فُقد في اسم الفاعل احد الشرطين  
 المذكورين فلا يعمل اصلا بل يكون ح مضافا الى ما بعده نحو ضارب  
 زيد امس عمرو وان كان اسم الفاعل معترفا باللام يعمل فيها بعده على  
 كل حال سواء كان بمعنى الماضي او الحال او الاستقبال مثل  
 الضارب عمر امس زيد اعلم ان اسم الفاعل الموضوع للمبالغة كضرب  
 وضروب ومضارب بمعنى كثير الضرب وعلامة وعليم بمعنى كثير العلم  
 وحذر بمعنى كثير الحذر مثل اسم الفاعل الذي ليس للمبالغة في  
 العمل والاشتراط وان زالت المشابهة اللفظية بالفعل لكنهم جعلوا  
 ما فيها من زيادة المعنى قائما مقام ما زال من المشابهة اللفظية ورابعها  
 اسم المفعول وهو يعمل على الفعل المجهول فيرفع اسما واحدا بانه  
 قائم مقام فاعله وشرط عمله كونه بمعنى الحال او الاستقبال واعتباره

الفاعل نحو قوله تعالى لا يسألم الانسان من دعام الخيرات علم ان هذه  
 الصورة جارية في مصدر الفعل المعتدي واما في مصدر الفعل اللازم  
 فنصورة واحدة وهي ان يضاف الى الفاعل نحو اعجبني تعود زيد  
 وفاعل المصدر لا يكون مستترا ولا يتقدم معموله عليه وثالثها اسم  
 الفاعل وهو يعمل عمل فعله كالمصدر فان كان مشتقا من الفعل اللازم  
 فيرفع الفاعل مثل زيد قائم ابوه وان كان مشتقا من الفعل المتعدي  
 فيرفع الفاعل وينصب المفعول مثل زيد ضارب غلامه غير او شرط عليه  
 ان يكون بمعنى الحال او الاستقبال وانما اشترط باحدهما ليكمل  
 مشابهته بالفعل المضارع لانه لما كان مشابها بحسب اللفظ في عد  
 الحروف والحركات والسكنات كان حينئذ مشابها بحسب المعنى  
 ايضا ويشترط ايضا اعتماد على المبتدأ فيكون خبرا عنه كالمثال  
 المذكور او على الموصوف فيكون صلة له مثل مررت برجل ضارب ابنه  
 جاريته او على الموصول فيكون صلة له مثل الضارب غيرا في الدار

ودليل الكوفيين يدل على أصالة الفعل في الاعلال فلا تلزم  
 منه أصالته مطلقا ولو كان هذا القدر يقتضي الأصالة مطلقا يلزم ان يكون  
 يَعِدُ بالياءِ وأَكْرَمُ متكلما بالهمزة أصلا وباقى الا مثله فرعاً ولم يَقُلْ به  
 احد اعلم ان المصدر يعبد عمل فعله فان كان فعله لازما فيرفع الفاعل  
 فقط مثل اعجبني قيام زيد وان كان متعديا فيرفع الفاعل وينصب  
 المفعول نحو اعجبني ضرب زيد عمرا فزيد في المثالين مجرور لفظا لاضافة  
 المصدر اليه ومرفوع معنى لانه فاعله وهو على خمسة انواع احدها ان يكون  
 مضافا الى الفاعل ويذكر المفعول منصوبا كالمثال المذكور وثانيها ان يكون  
 مضافا الى الفاعل ولم يذكر المفعول نحو عجبت من ضرب زيد وثالثها  
 ان يكون مضافا الى المفعول ولم يذكر الفاعل حال كونه مبنيا للمفعول  
 القائم مقام الفاعل نحو عجبت من ضرب زيد اي من ان يُضْرَبَ زيد  
 ورابعها ان يكون مضافا الى المفعول ويذكر الفاعل مرفوعا نحو عجبت  
 من ضرب اللص الجائد وخامسها ان يكون مضافا الى المفعول ويحذف

اما القياسية فثلاثة عوامل الاول منها الفعل مطلقا سواء كان لازما  
 او متعديا ماضيا او مضارع لان كل فعل يرفع الفاعل مثل قلم زيد  
 وضرب زيد اما اذا كان متعديا فينصب المفعول ايضا مثل ضرب زيد  
 غيرا ولا يجوز تقديم الفاعل على فعله بخلاف المفعول فان تقدم به  
 عليه جائز مثل زيد اضرب ولا يجوز حذف الفاعل بخلاف  
 المفعول فان حذفه جائز والثاني المصدر وهو اسم حدث اشترق  
 منه الفعل وانما سمي مصدرا لصدور الفعل عنه قال البصريون  
 ان المصدر اصل والفعل فرع لا استقلاله بنفسه وعدم احتياجه  
 الى الفعل بخلاف الفعل فانه غير مستقل بنفسه بل يحتاج الى  
 الاسم وقال الكوفيون ان الفعل اصل والمصدر فرع لاعلال المصدر  
 باعلال الفعل وصحته بصحته نحو قام اتياما اعل قيا ما بقلب الواو  
 فيه ياء لقب الواو الغافي قام ونحو قاوم قوا ما صح قوا ما لصحة قاوم  
 ولا شك ان دليل البصريين يدل على اصلية المصدر مطلقا



عنها جاز ابطال عملها مثل زيد ظننت قائم وزيدا ظننت قائما وزيدا قائم  
ظننت وزيدا قائما ظننت فاعبالها وابطال عملها متساويان وقال بعضهم  
ان افعالها اولى على تقدير التوسط وابطالها اولى على تقدير التأخر  
واذا زيدت الهمزة في اول علمت ورايت صارا متعددا بين الى ثلاثة  
مفاعيل نحو اعلمت زيدا عمرا فاضلا وارىت عمرا خالدا عالما فزيد فيها  
بسبب الهمزة مفعول آخر لان الهمزة للتصيير فبغنى المثال الاول جعلت  
زيدا على ان يعلم عمرا فاضلا ومعني الثاني جعلت عمرا على ان يري  
خالدا عالما وذلك مخصوص بهذين الفعلين دون اخواتهما وهو مسطور  
عن العرب خلافا للاختش فانه اجاز زيادة الهمزة على جميع هذه الانفعال  
قياسا على غلبت نحو اظننت واحسبت واخلت واوجدت وازعت زيدا  
عمرا فاضلا وانبا ونبا واخبر واخبر وحدثت ايضا تتعدى الى ثلاثة مفاعيل اعلم  
انه لا يجوز حذف المفعول الاول من المفاعيل الثلاثة لكن يجوز حذف  
الاخير بين معا ولا يجوز حذف احدها بدون الآخر كما من

١ التَّهْبَةُ لم يقتضِ المفعول الثاني مثل ظننتُ زيداً اي اَتَهْبَتُهُ واما  
 الثالثة الثانية فَرَأَيْتُ وَعَلَيْتُ وَوَجَدْتُ مثل رَأَيْتُ عَمراً كَرِيهاً وَعَلَيْتُ  
 زَيْداً آمِيناً وَوَجَدْتُ الْبَيْتَ رَهِيناً وَرَأَيْتُ قَتْلَ يَجْجِي بِهَعْنِي رَوِيَةُ الْبَضْرُ  
 كَقَوْلِهِ تَعَالَى فَأَنْظِرْ مَاذَا تَرَى وَعَلَيْتُ قَتْلَ يَجْجِي بِهَعْنِي عَرَفْتُ مَثَل  
 عَلَيْتُ زَيْداً اي عَرَفْتُهُ وَوَجَدْتُ قَدْ يَكُونُ بِهَعْنِي أَصَبْتُ كَقَوْلِكَ وَوَجَدْتُ  
 الضَّالَّةَ اي أَصَبْتُهَا فَإِنْ كَلَّ وَاحِدٌ مِنْ هَذِهِ الْمَعَانِي لَا يَقْتَضِي إِلَّا مُتَعَلِّقاً  
 وَوَاحِدٌ فَلَا يَتَعَدَّى إِلَّا إِلَى مَفْعُولٍ وَوَاحِدٌ وَالْوَاحِدُ الْمَشْتَرِكُ بَيْنَهُمَا  
 زَعَيْتُ كَقَوْلِكَ زَعَيْتُ اللَّهَ غُغُوراً رَحِيماً وَهُوَ لِلْيَقِينِ وَزَعَيْتُ الشَّيْطَانَ  
 شُكُوراً وَهُوَ لِلشَّكِّ وَفِي هَذِهِ الْأَفْعَالِ لَا يَجُوزُ الْأَقْتِصَارُ عَلَى أَحَدِ  
 الْمَفْعُولِينَ لِأَنَّهُمَا كَأَسْمٍ وَاحِدٍ لِأَنَّهُمَا مَضْمُونُهُمَا مَعَ مَفْعُولٍ بِهِ فِي الْحَقِيقَةِ  
 وَهُوَ مُصَدَّرُ الْمَفْعُولِ الثَّانِي الْمُضَافُ إِلَى الْمَفْعُولِ الْأَوَّلِ إِذَا مَعْنَى عَلِمْتَ  
 زَيْداً فَأَضْلَعْتُ فَضِلَ زَيْداً فَلَمْ يُحْذَفْ أَحَدُهُمَا لِأَنَّهُ لَوْ حُذِفَ حُذِفَ بَعْضُ  
 الْأَجْزَاءِ الْكَامَةِ وَهُوَ لَا يَجُوزُ وَإِذَا تَوَسَّطَتْ هَذِهِ الْأَفْعَالُ بَيْنَ الْمَفْعُولِينَ أَوْ تَأَخَّرَتْ

وحب لا ينفصل عن ذى فى الاستعمال ولهذا يقال حبذا او هو مرادف  
 نعم و فاعله ذى او المخصوص بالمدح المذكور بعد و اعرابه كما عراب  
 مخصوص نعم فى الوجهين المذكورين لكنه لا يجب مطا بقتله لفاعله  
 فى الوجوه المذكورة مثل حبذا زيد وحبذا زيدان وحبذا زيدون  
 وحبذا هندا وحبذا هندان وحبذا هندات ويجوز ان يكون قبله  
 او بعده اسم موافق له منصوب على التمييز والحال مثل حبذا رجلا  
 زيد او حبذا زيد راكبا النوع الثالث عشر افعال القلوب وانها  
 حسبت بها لان صدورها من القلب ولا تدخل فيها للجوارح وتسبى  
 افعال الشك واليقين ايضا لان بعضها للشك وبعضها لليقين وهي  
 تدخل على المبتدأ والخبر وتنصبها معا بان يكون مفعولين لها وهي  
 مبيعة ثلاثة منها للشك وثلاثة منها لليقين وواحد منها مشترك بينها  
 فاما الثلاثة الأولى فحسبت وظننت وخلصت مثل حسبت زيدا قاتبا  
 وظننت غيرا فاضلا وخلصت بكرا قاعدا وظننت ان كان من الظنة بمعنى

الخصوص ان يكون مطابقا لما عمل في التذكير والتانيث والافراد  
 والتثنية والجمع مثل نعم الرجل زيد ونعم الرجلان زيدان ونعم  
 الرجال زيدون ونعمت المرأة هند ونعمت امرأتان هندان ونعمت النساء  
 هندات والثاني بنس وهو للذم اصله بنس من باب علم كسرت الفاء  
 لتبعية العين ثم اسكنت العين تخفيفا وفاعله ايضا يكون احد الامور  
 الثلاثة المذكورة في نعم وحكم الخصوص بالذم كحكم الخصوص  
 بالمدح في جميع الاحكام المذكورة مثل بنس الرجل زيد وبنس  
 صاحب الفرس زيد وبنس رجلا زيد وبنس الرجلان زيدان وبنس  
 الرجال زيدون وبنست المرأة هند وبنست امرأتان هندان وبنست  
 النساء هندات والثالث ساء وهو مرادف بنس وموافق له بجميع  
 وجوه الاستعمال والرابع حب مع ذابفتح الفاء اوضحها واصله حبب  
 بضم العين فاسكنت الباء وادغيت في الباء على اللغة الاولى  
 او نقلت ضبتها الى الحاء وادغيت في الباء على اللغة الثانية

أفعال المقاربة سبعة هذه الأربعة المذكورة وجعل وطفق واخذ وهذه  
 الثلاثة مرادفة لكسرب وموافقة له في الاستعمال النوع الثاني  
 عشر أفعال المدح والذم وهي أربعة أفعال بالاول نَعَمْ أصله نعم  
 يفتح الفاء وكسر العين فكسرت الفاء لاتباع العين ثم اسكنت العين  
 للتخفيف وهو فعل مدح وفاعله قد يكون اسم جنس معرّفاً باللام مثل  
 نعم الرجل زيد فالرجل مرفوع بانه فاعل نعم وزيد مخصوص بالمدح  
 مرفوع بانه مبتدأ ونعم الرجل خبره المقدم عليه او مرفوع بانه خبر  
 مبتدأ محذوف وهو الضمير فتقديره نعم الرجل هو زيد فيكون على  
 التقدير الاول جملة واحدة وعلى التقدير الثاني جملتين وقد  
 يكون فاعله اسماً مضافاً الى معرف باللام مثل نعم صاحب الفرس  
 زيد وقد يكون ضميراً مستتراً مبيّناً بنكرة منصوبة مثل نعم رجلا زيد  
 والضمير المستتر يرجع الى معهود هنيئاً وقد يحذف المخصوص  
 اذا دل عليه قرينة مثل نعم العبد اي ايوب والقرينة سياق الآية وشرط

فلا يحتاج في هذا الوجه الى الخبر بخلاف الوجه الاول لانه لا يتم  
المعنى المقصود بدون الخبر فيكون الاول ناقصا والثاني تاما والثاني  
كاد وهو يرفع الاسم وينصب الخبر وخبره الفعل المضارع بغير ان وقد  
يكون مع ان تشبيها له بعسي مثل كاد زيد يجي فزيد مرفوع بانه  
اسم كاد ويجي في محل النصب بانه خبره معناه قارب زيد مجيئا  
وحكم المشتقات من مصدره كحكم كاد مثل لم يكد زيد يجي وان  
دخل عليه حرف النفي ففيه خلاف قال بعضهم ان حرف النفي يفيد  
معنى النفي وهو الصحيح وقال بعضهم انه لا يفيد النفي بل الاثبات  
باق على حاله وقال بعضهم انه لا يفيد معنى النفي في الماضي ويفيد  
في المستقبل والثالث كرب وهو يرفع الاسم وينصب الخبر وخبره  
يجي فعلا مضارعا دائما بغير ان نحو كرب زيد يخرج والرابع او شك  
وهو يرفع الاسم وينصب الخبر وخبره الفعل المضارع مع ان او بغير  
ان مثل او شك زيد ان يجي واو شك زيد يجي وقال بعضهم ان

النوع الحادي عشر أفعال المقاربة وانها سميت بهذا الاسم لانها تدل على المقاربة وهي اربعة الاول عسى وتدخله تاء التانيث ساكنة مثل عست وهو غير متصرف فلا يشتق منه مضارع واسم فاعل واسم مفعول واسم ونهي وعمله على نوعين الاول ان يرفع الاسم وهو فاعله وينصب الخبر ويكون خبره الفعل المضارع مع ان وحينئذ يكون بمعنى قارب مثل عسى زيد ان يخرج فزيد مرفوع بانه اسمه وان يخرج في موضع النصب بانه خبره بمعنى قارب زيد الخروج والخبر يكون مطابقا للاسم في الافراد والتثنية والجمع والتذكير والتانيث فخرج عسى الزيد ان يقوم وعسى الزيدون ان يقوموا وعست هند ان تقوم وعست الهند ان تقوموا وعست الهندات ان يقمن النوع الثاني من النوعين المذكورين ان يرفع الاسم وحده وذلك اذا كان اسمه فعلا مضارعا مع ان فهو في محل الرفع بانه اسمه وحينئذ يكون بمعنى قرب مثل عسى ان يخرج زيد اي قرب خروجه

عشر ما أنفك وكل واحد من هذه الأفعال الأربعة لدوام ثبوت خبرها  
لا سبها مثل ما برح زيد عالما وما فتى زيد قائما وما زال زيد فاضلا  
وما أنفك بكر عاتلا والثاني عشر مادام وهي لتوقيت شيء بحد  
ثبوت خبرها لا سبها فلا بد من أن تكون قبلها جملة فعلية واسمية  
مثل اجلس مادام زيد جالسا وزيد قائم مادام عسرا وقائما والثالث  
عشر ليس وهي لنفي مضمون الجملة في الزمان الحال وقال بعضهم  
في كل زمان نحول ليس زيد قائما علم أن تقديم اخبارها على  
اسمائها جائز مع بقاء عملها مثل كان قائما زيد وعلى هذا القياس  
في البواقي وايضا تقديم اخبارها على أنفسيها جائز سوي ليس  
والأفعال التي كان في أولها ما وقال بعضهم تقديم اخبار هذه الأفعال  
على أنفسها ايضا جائز سوي مادام مثل قائما كان زيد أمّا تقديم اسمائها  
عليها فغير جائز لان اسمها فاعلها والفاعل لا يجوز تقديمه على الفعل  
اعلم أن حكم مشتقات هذه الأفعال كحكم هذه الأفعال في العمل



اضحى هذه الثلاثة لا قتران مضمون الجبهة باوقاتها التي هي الصباح  
 والمساء والضحى نحو اصبح زيد غنياً معنا حصل غناه في وقت  
 الصبح ونحو امسى زيد حاكباً معنا حصل حكومته في وقت المساء  
 ونحو اضحى زيد قارياً معنا حصل قراءته في وقت الضحى وهذه  
 الثلاثة قد تكون بمعنى صار مثل اصبح الفقير غنياً وامسى زيد كاتباً  
 واضحى المظلم منيراً او قد تكون تامة مثل اصبح زيد بمعنى دخل  
 في الصباح وامسى زيد اي دخل في المساء واضحى بكر اي دخل  
 في الضحى والسادس ظل والسابع بات وهما لا قتران مضمون  
 الجبهة بوقتها اي النهار والليل فظل لا قتران مضمون الجبهة بالنهار  
 وبات لا قتران مضمون الجبهة بالليل نحو ظل زيد كاتباً اي حصل  
 كتابته في النهار وبات زيد نائباً اي حصل نومه في الليل وقد  
 تكونان بمعنى صار نحو ظل الصبي بالغاً وبات الشاب شيخاً والثامن  
 مابرح والتاسع ماقتى وقد يقال ماقتاً والعاشر ما زال والحادي

بهجرن الفاعل كلاماً تاماً فلا تخلو عن نقصان وهي تدخل على  
 الجملة الاسمية أي المبتدأ والخبر ترفع الجزء الأول وتنصب الجزء  
 الثاني ويسمى الجزء الأول منها اسماً والجزء الثاني منها خبراً وهي  
 ثلاثة عشر فعلاً الأول كان وهي تجي لمعنيين ناقصة وتامة فالناقصة  
 تجي على معنيين أحدهما أن تثبت خبرها لاسمها في الزمان الماضي  
 سواء كان مبهكاً الانقطاع مثل كان زيد قائماً أو مستنح الانقطاع  
 مثل كان الله عليها حكيماً وثانيهما أن تكون بمعنى صار مثل كان  
 الفقير غنياً أي صار غنياً والتامة تتم بفاعلها فلا تحتاج إلى الخبر  
 فلا تكون ناقصة وحينئذ تكون بمعنى ثبت مثل كان زيد أي ثبت  
 زيد والثاني صار وهي لانتقال الاسم من حقيقة إلى حقيقة أخرى مثل  
 صار الطين خزفاً أو من صفة إلى صفة أخرى مثل صار الفقير غنياً وقد  
 تكون تامة للانتقال من مكان إلى مكان آخر وحينئذ تتعدى إلى  
 نحو صار زيد من بلد إلى بلد والثالث أصبح والرابع أمسى والخامس

مثل رويد زيد ااي امهل زيد او ثانيها بـ فانه موضوع  
 لدع مثل بله زيد ااي د ع زيد او ثالثها د ونك فانه  
 موضوع لخذ مثل د ونك زيد ااي خذ زيد اورا بعها عليك فانه  
 موضوع لا لزم مثل عليك زيد ااي الزم زيد او خامسها حيهل فانه  
 موضوع لايت مثل حيهل الثريد ااي ايت الثريد وسادسها ها فانه  
 موضوع لخذ مثل ها زيد ااي خذ زيد او قد جاء فيه ثلث لغات  
 اخرى هـ بسكون الهمزة مكان الالف وهـ بزيادة الهمزة المكسورة  
 وهـ بزيادة الهمزة المفتوحة ولا بد لهذه الاسماء من فاعل وفاعلها ضمير  
 المخاطب المستتر فيها وثلاثة منها موضوعة للفعل الماضي وترفع الاسم  
 بالفاعلية احدها هيئات فانه موضوع لبعل مثل هيئات زيد اي بعد زيد  
 و ثانيها شتان فانه موضوع لا فتروق مثل شتان زيد وعمر واي افترق زيد  
 وعمر و ثالثها سرعان فانه موضوع لسرع مثل سرعان زيد اي سرع زيد  
 النوع العاشر الافعال الناقصة وانما سميت افعالاً ناقصة لانها لا تكون

وعلى هذا القياس الي تسع وتسعين والثاني كم معناه عدد مبهم  
وهو على نوعين احدهما استغهامية ان كان متضمننا لمعنى الاستغهام  
وهو ينصب التمييز مثل كم رجلا ضربته والثاني خبرية ان لم يكن  
متضمننا لمعنى الاستغهام وهو ينصب التمييز ان كان بينها فاصلة مثل  
كم عندي رجلا وان لم تكن فاصلة فتبينه مجرور باضافته اليه مثل  
كم رجل ضربته وكم غلام اشتريت والثالث كذا هو مركب من كاف  
التشبيه وذا الاسم الاشارة ولكن المراد منه عدد مبهم ولا يكون متضمننا  
لمعنى الاستغهام مثل كذا رجلا عندي والرابع كائين هو مركب من  
كاف التشبيه وايتي ولكن المراد منه عدد مبهم لا المعنى التركيبي  
مثل كائين رجلا لغيت وقد يكون متضمننا لمعنى الاستغهام نحو كائين  
د رها عندك النوع التاسع اسماء تسمى اسماء الافعال لان معانيها  
افعال وهي تسعة ستة منها موضوع لا مر الحاضر تنصب الاسم على  
المفعولية احدها رويد فانه موضوع لا مهمل وهو يقع في اول الكلام

تقول أَحَدَ عَشَرَ رجلاً واثنَا عشر رجلاً بتذكير الجزئين وان كان مؤنثا  
فتقول إِحْدَى عَشْرَةَ امرأةً واثنَتَا عَشْرَةَ امرأةً بتانيث الجزئين وتركيب  
غيرها الى تسع مع عَشْرَانْ تقول للتبيين المذكر ثَلَاثَةَ عَشَرَ رجلاً واربعة  
عشر رجلاً الى تسعة عشر رجلاً بتانيث الجزء الاول وتذكير الجزء  
الثاني وتقول للتبيين المؤنث ثَلْثُ عَشْرَةَ امرأةً واربعة عشر امرأة  
الى تسع عشرة امرأة بتذكير الجزء الاول وتانيث الجزء الثاني واما  
طريق التركيب في الاحد والاثنين الى تسع مع عشرين وَاخَوَاتِهِ الى  
تسعين على سبيل العطف فان كان التبيين مذكرا فتقول في الواحد  
والاثنين لاني غيرها احدى وعشرون رجلاً واثنان وعشرون رجلاً  
بتذكير الجزء الاول وان كان التبيين مؤنثا فتقول احدى وعشرون امرأةً  
واثنتان وعشرون امرأةً بتانيث الجزء الاول وطريق التركيب في  
غيرهما الى تسع ان تقول في المذكر ثَلَاثَةُ عَشْرَةَ واثلاثون رجلاً بتانيث  
الجزء الاول وفي المؤنث ثَلْثُ عَشْرَةَ واثلاثون امرأةً بتذكير الجزء الاول

الى المسجد وان تهبش الى السوق امش الى السوق وانتي هو ايضا  
 للكان مثل اني تكن اكن اي ان تكن في البلدة اكن في البلدة  
 وان تكن في البادية اكن في البادية وحيثما هو للكان مثل حيثما  
 تقعد اقعد اي ان تقعد في القرية اقعد في القرية وان تقعد في البلدة  
 اقعد في البلدة واذ ما هو للزمان مثل اذ ما تفعل افعل اي ان تفعل  
 الآن افعل الآن وان تفعل غدا افعل غدا وان كان الفعل الثاني  
 مضارعاً دون الاول فالوجهان في المضارع الجزم والرفع مثل متى كتبت  
 اكتب النوع الثامن اسما تنصب اسما نكرة على التمييز وهي  
 اربعة اسماء الاول لفظ عشرة اذ اركبت مع احد او اثنين او ثلاثة  
 او اربعة او خمسة او ستة او سبعة او ثمانية او تسعة وكذا عشرون  
 وثلاثون واربعون وخمسون وستون وسبعون وثمانون وتسعون  
 رُكبت اولاً لكنها مندرجة تحت الاسم التام الذي من العوامل القياسية  
 فان كان التمييز مذكراً فطريق التركيب في لفظ احد واثنين مع عشر ان

الفعلين ويكون الفعل الاول سببا للفعل الثاني ويسمى الاول شرطا  
 والثاني جزاء فان كان الفعلان مضارعين او كان الاول مضارعاً و  
 الثاني فالجزم واجب في المضارع وهي تسعة اسماء من وما ومتى  
 ومهما واي واينها وانى وحيثها واذ ما فبن هو لا يستعمل الا في ذوى  
 العقول مثل من يكرمني اكرمه اي ان يكرمني زيد اكرمه وان يكرمني  
 عبر واكرمه وما هو يستعمل في غير ذوى العقول غالباً نحو ما تشتري  
 اشتري ان تشتري الفرس اشتري الفرس وان تشتري الثوب اشتري الثوب ومتى  
 هو للزمان مثل متى تذهب اذهب اي ان تذهب اليوم اذهب اليوم  
 وان تذهب غدا اذهب غداً ومهما هو للزمان مثل مهما تذهب  
 اذهب اي ان تذهب اليوم اذهب اليوم وان تذهب غدا اذهب غدا  
 واي هو يستعمل في ذوى العقول وغيرهم وتلزمه الاضافة مثل ايهم  
 يضربني اضربه اي ان يضربني زيد اضربه وان يضربني عمر واضربه  
 واينها هو للمكان مثل اينها تبش امش اي ان تبش الى المسجد امش

مثل ليضرب زيد او عن الفاعل المتكلم مثل لأضرب ولنضرب او عن  
 المفعول الغائب مثل ليضرب زيد او عن المفعول المخاطب مثل لتضرب  
 او عن المفعول المتكلم مثل لأضرب ولنضرب ولا لنهي وهي ضد لام الامر  
 اى لطلب ترك الفعل اما عن الفاعل الغائب او المخاطب او المتكلم  
 مثل لا يضرب ولا تضرب ولا أضرب ولا تضرب او عن المفعول الغائب  
 او المخاطب او المتكلم مثل لا يضرب ولا تضرب ولا أضرب ولا تضرب وان  
 هي تدخل على الجهلتين والجهلة الاولى تكون فعلية والثانية  
 قد تكون فعلية وقد تكون اسمية وتسبى الاولى شرطا والثانية جزاء  
 وان كان الشرط والجزاء او الشرط وحده فعلا مضارعاً فتجزم الفعل  
 المضارع على سبيل الوجوب مثل ان تضرب تضرب وان تضرب ضربت  
 وان تضرب فزيد ضارب وان كان الجزاء وحده فعلا مضارعاً فتجزمه  
 على سبيل الجواز نحو ان ضربت اضرب النوع السابع اسماء  
 تجزم الفعل المضارع حال كونها مشتبهة على معنى ان وتدخل على



وهي اربعة احرف اَنْ وَلَنْ وَكَيْ وَاِذَنْ فَاَنْ لزمان الاستقبال اِنْ  
دخلت على المضارع مثل اَرْجُوْاَنْ تقوم وللْبُضَيِّ ان دخلت على  
الماضي نحو اعجبني اَنْ خرجت وتُسَيِّ مصدرية وَلَنْ لتأكيد نفي  
المستقبل مثل لَنْ تَرَانِي واصلها لا اَنْ عند الخليل فحذفت الهبة  
للتخفيف فصارت لَانْ ثُمَّ حُذِفَتِ الْاَلِفُ لالتقاء الساكنين فَبَقِيََتْ لَنْ  
وكي للتعليل والسببية اي يكون ما قبلها سببا لما بعدها نحو اسلمت  
كي اذ دخل الجنة وَاِذَنْ للجواب والجزاء وهو لا يتحقق الا في الزمان  
المستقبل فهي لا تدخل الاعلى الفعل المستقبل مثل اذن تدخل  
الجنة في جواب مَنْ قال اسلمت النوع السادس حروف تجزيم  
الفعل المضارع وهي خمسة احرف لَمْ وَلَمْ وَلَمْ الامر والنهاية وان قلتم  
تجعل المضارع ماضيا منغيا نحو لم يضرب بعني ماضيا وَلَمْ مثل لم  
لكنها مختصة بالاستغراق مثل لما يضرب زيد اي ماضيا زيد في شيء  
من الازمنة الماضية ولا امر هي لطلب الفعل اما عن الغائب

الشباب يعود وتدخل ما الكافّة على جميعها فتكفّها عن العمل كقوله  
تعالى إنما الله أحد النوع الثالث ما ولا المشبهتان بليس  
فى النفي والدخول على المبتدأ والخبر ترفعان الاسم وتنصبان الخبر  
وما تدخل على المعرفة والتكررة ولا لا تدخل إلا على التكررة مثل  
ما زيد قائما ولا رجل ظريفا النوع الرابع حروف تنصب الاسم  
فقط وهي سبعة أحرف الواو بمعنى مع نحو استوى الماء والخشبة  
والأوهي للاستثناء وهو متصل نحو جاءنى القوم الا زيدا  
ومنقطع نحو ما جاءنى القوم الاحمارا ويا وهى لنداء القريب  
والبعيد ويا وهى لنداء البعيد وأي والهمزة المفتوحة وهما لنداء  
القريب وهذه الحروف الخمسة تنصب الاسم ان كان مضافا الى اسم آخر  
نحو يا عبد الله ويا غلام زيد وهى شريف القوم واي افضل القوم  
وأعبد الله وترفع الاسم بلا تنوين ان لم يكن ذلك الاسم مضافا مثل  
يا زيد ويا رجلا النوع الخامس حروف تنصب الفعل المضارع

وعد ازيد او اذا وقعت خلا وعد ما او في ضد الكلام تعيننا  
 للفعلية نحو ما خلا زيد او ما عد ازيد او خلا البيت زيد او عد القوم  
 زيد النوع الثاني حروف مشبهةٌ بالفعل تدخل على المبتدأ والخبر  
 فتنصب الاسم وترفع الخبر وهي ستة احرف اِنَّ وَاَنَّ وهما للتحقية  
 مضمون الجملة نحو اِنَّ زيدا قائمٌ اي حَقَّقْتُ قيامه وبلغنى اَنْ زيداً  
 منطلقٌ اي بلغنى انطلاقُ زيد وَكَانَ وهي للتشبيه نحو كَانَ زيداً  
 اسد وِلَكِنْ وهي للاستدراك اي لرفع التَّوَهُّمِ النَّاشِي من الكلام  
 السابق ولهذا لا تقع الأبيّن الجملتين اللتين تكونان متغايرتين  
 بالمفهوم مثل غاب زيدٌ لَكِنْ بكرٌ حاضرٌ وما جاءني زيدٌ لَكِنْ عمرٌ  
 جاءني وَلَيْتَ وهي للتَّمَنِّي مثل لَيْتَ زيداً قائمٌ اي اتَّمَنِّي قيامه  
 وَلَعَلَّ وهي للتَّرجِي مثل لَعَلَّ السُّلطانَ عادلاً والفرق بين التَّمَنِّي  
 والتَّرجِي أَنَّ الاول يُستعمل في الامكنات كما مرّ وفي الامتنعات  
 مثل لَيْتَ الشَّبابَ يعودُ والثاني مخصوص بالامكنات فلا يقال لَعَلَّ

وانك انت منغية كانت مصدرة بها ولا وان نحو واللهم ما زيد قاتبا واللهم  
لا زيد في الدار ولا عبر ووالله ان زيد قائم وان كان جبلة فعلية  
فكانك انت مثبتة كانت مصدرة باللام وقد او باللام وحده نحو واللهم لقد  
قام زيد ووالله لا فعلن كذا وان كان منغية فانك انت فعلا  
ما ضيا كانك انت مصدرة بما مثل والله ما قام زيد وانك انت فعلا مضارعا  
كانك انت مصدرة بها ولا ولن مثل والله ما فعلن كذا ووالله لا فعلن  
كذا ووالله لن افعل كذا وقد يحذف جواب القسم ان كان قبل القسم  
جملة كالجملة التي وقعت جوابه نحو زيد عالم والله اي والله ان  
زيد عالم او كان القسم واقعا بين اجزاء الجملة نحو زيد والله عالم  
وحاشا و خلا وعدا كل واحد منها للاستثناء مثل جاءني القوم  
حاشا زيد و خلا زيد وعدا زيد وقال بعضهم ان الاسم الواقع بعدها  
قد يكون منصوبا على المفعولية وحينئذ يكون هذه الالفاظ افعالا  
والفاعل فيها ضمير مستتر كما في جاءني القوم حاشا زيد و خلا زيد

نحو ما رأيتُه مذ يوم الجمعة أو منذ يوم الجمعة أي ابتداءً عدم رويتي  
 إياه كان يوم الجمعة وقد تكونان لجميع المدة نحو ما رأيتُه مذ أو منذ  
 يومين أي جميع مدة انقطاع رويتي إياه يومان وحتى لا انتهاء  
 الغاية في الزمان نحو نيت البارحة حتى الصباح وفي المكان نحو  
 سرت البلد حتى السوق وللصاحبة نحو قرأت وردني حتى الدعاء  
 أي مع الدعاء وما بعدها يكون دخلا في حكم ما قبلها نحو أكلت  
 السمكة حتى رأسها وهي مختصة بالاسم الظاهر بخلاف الی فلا يقال  
 جثاء ويقال إليه والواو للقسمة وهي لاتدخل الأعلى الاسم الظاهر  
 لا الضمير نحو واللّه لا أشربن الخبز وقد تكون بمعنى ربّ نحو وعالم  
 يعيّل بعلمه أي رب عالم يعيّل بعلمه والتاء للقسمة وهي لاتدخل  
 الأعلى اسم الله تعالى نحو تأللّه لا ضربن زيدا وأعلم أنه لا بد للقسمة  
 من الجواب فان كان جوابه جملة اسمية فان كانت مثبتة وجب ان تكون  
 مصدرة بأن أو لام الابتداء نحو واللّه إن زيدا قائم واللّه لزيد قائم

تعالى فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَقَدْ لَا يَكُونُ مَا بَعْدَهَا  
دَاخِلًا فِي مَا قَبْلَهَا نَحْوُ قَوْلِهِ تَعَالَى ثُمَّ أَتَوْا الصِّيَامَ إِلَى اللَّيْلِ وَفِي  
لِلظَّرْفِيَةِ نَحْوُ الْمَالِ فِي الْكَيْسِ وَلَا اسْتِعْلَاءٍ نَحْوُ قَوْلِهِ تَعَالَى وَلَا صَلَاتَيْنِ  
فِي جُذُوعِ النَّخْلِ وَاللَّامُ لِلَاخْتِصَاصِ نَحْوُ الْجُلِّ لِلْفَرَسِ وَلِلزِّيَادَةِ  
نَحْوُ رَدِّ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجَلُونَ وَلِلتَّبْهِيكِ نَحْوُ الْمَالِ لِلزِّيَادَةِ  
وَلِلتَّعْلِيلِ نَحْوُ جُنَّتِكَ لَا كَرَامِكَ وَلِلْقِسْمِ نَحْوُ لَلَّ لَا يُؤَخَّرُ إِلَّا جُلُّ  
وَلِلْعَاقِبَةِ نَحْوُ لَرَمِ الشَّرِّ لِلشَّعَاوَةِ وَرَبِّ لِلتَّقْلِيلِ وَيَكُونُ مَجْرُورُهُ  
نَكْرَةً مُوصُوفَةً وَيَكُونُ مُتَعَلِّقَةً فَعَلًا مَاضِيًا مِثْلُ رَبِّ رَجُلٍ كَرِيمٍ لِقِيَّتِهِ  
وَقَدْ يَدْخُلُ عَلَى الضَّمِيرِ الْمُبْهَمِ الَّذِي يَكُونُ مُمَيَّزَةً نَكْرَةً مَنْصُوبَةً نَحْوُ  
رَبِّهِ رَجُلًا لِقِيَّتِهِ وَعَلَى اسْتِعْلَاءٍ نَحْوُ زَيْدٍ عَلَى السَّطْحِ وَعَلَيْهِ دِينَ  
وَقَدْ تَكُونُ بِهَيْغَنِي الْبَاءِ نَحْوُ مَرَرْتُ عَلَيْهِ وَالْكَافُ لِلتَّشْبِيهِ نَحْوُ  
زَيْدٌ كَالسَّيِّدِ وَقَدْ تَكُونُ زَائِدَةً كَقَوْلِهِ تَعَالَى لَيْسَ كَمِثْلِهِ شَيْءٌ أَيْ  
لَيْسَ مِثْلُهُ شَيْءٌ وَمُذَوِّمٌ مِّنْذَلِ ابْتِدَاءِ الْغَايَةِ فِي الزَّمَانِ الْهَاضِي

بهكان يقرب منه زيد ولا ستعانة نحو كتبت بالقلم وقد تكون للتعليل  
 نحو قوله تعالى انكم ظلمتم انفسكم بائخاءكم العجل وللصاحبة  
 نحو اشتريت الفرس بسرجه وللتعدية نحو ذهب الله بنورهم وذهبت  
 بزيد اي اذهبتة وللبقابلة نحو اشتريت العبد بالفرس وللقسم نحو  
 بالله لا فعلن كذا وللظرفية نحو زيد بالبلد وللزيادة نحو قوله تعالى  
 ولا تلقوا بأيديكم الى التهلكة ومن لا ابتداء الغاية نحو سرت من البصرة  
 الى الكوفة ونبت من اول الليل الى آخره وللتبغيض نحو اخذت  
 من الدراهم اي بعض الدراهم وللتبيين نحو قوله تعالى فاجتنبوا  
 الرجس من الاوثان اي الرجس الذي هو الاوثان والمزيدة نحو  
 قوله تعالى يغفر لكم من ذنوبكم وعن اللبعد والسجاسة نحو رميت  
 السهم عن القوس والى لا انتهاء الغاية نحو سرت الى الكوفة وبمعنى  
 مع قابلا نحو لا تأكلوا أموالهم الى أموالكم اي مع أموالكم وقد يكون  
 ما بعد هاء اخلافي ما قبلها نكان ما بعد هاء من جنس ما قبلها نحو قوله

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 شرح مائة عامل  
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*

الحمد لله على نبيه الشاملة وآلائه الكاملة والصلاة والسلام على  
 سيد الانبياء محمد المصطفى وآله المجتبي اعلم ان العوامل في النحو  
 على ما ألفه الشيخ الامام افضل علماء الانام عبد القاهر بن عبد الرحمن  
 الجرجاني سقى الله ثمره وجعل الجنة مثواه مائة عامل بعضها اللفظية  
 وبعضها معنوية فاللفظية منها على ضربين سباعية وقياسية فالسباعية  
 منها احدى وتسعون عاملا والقياسية منها سبعة عوامل والمعنوية منها  
 عددان ويتنوع السباعية منها على ثلاثة عشر نوعا النوع الاول  
 حروف تجر الاسم فقط وتسبى حروفا جارة وهي سبعة عشر حرفا الباء  
 للالصاق حقيقة او حكبا نحو به داء ومررت بزيدا اي التصق مروري



وَبُسَ الرَّجُلُ غَيْرُ وَسَاءَ الرَّجُلُ بَكَرٌ وَحَبْدًا الرَّجُلُ زَيْدٌ النَّوعُ الثَّلَاثُ  
عَشَرَ أَفْعَالُ الشَّكِّ وَالْيَقِينِ تَدْخُلُ عَلَى إِسْمَيْنِ ثَانِيهَا عِبَارَةٌ عَنِ الْأَوَّلِ  
تَذْصِبُهَا وَهِيَ سَبْعَةُ أَفْعَالٍ حَسِبْتُ وَظَنَنْتُ وَخِلْتُ وَرَأَيْتُ وَعَلِمْتُ  
وَوَجَدْتُ وَزَعَمْتُ نَحْوُ حَسِبْتُ زَيْدًا فَاضِلًا وَظَنَنْتُ بَكَرًا نَابِيًا وَخِلْتُ خَالِدًا  
قَابِيًا وَرَأَيْتُ زَيْدًا عَاقِلًا وَعَلِمْتُ زَيْدًا أَمِينًا وَوَجَدْتُ الْبَيْتَ رَهِينًا وَزَعَمْتُ  
الشَّيْطَانَ شُكُورًا وَالْقِيَامَةَ مِنْهَا سَبْعَةُ عَوَامِلِ الْفِعْلِ عَلَى الْأُطْلَاقِ  
وَالصِّغَةِ الْمُشَبَّهَةِ وَاسْمُ الْفَاعِلِ وَاسْمُ الْمَفْعُولِ وَالْمُصَدَّرُ وَالْإِسْمُ الَّذِي أُضِيفَ  
إِلَى إِسْمٍ آخَرَ وَكُلُّ إِسْمٍ تَمَّ وَاسْتَعْنَى عَنِ الْإِضَافَةِ وَالْمَعْنَوِيَّةِ مِنْهَا  
عَدَدَانِ الْعَامِلُ فِي الْمُبْتَدَأِ وَالْخَبَرِ وَهُوَ الْإِبْتِدَاءُ وَالْعَامِلُ فِي الْفِعْلِ  
الْمُضَارِعِ وَهُوَ وَقُوعُهُ بِمَوْقِعِ الْإِسْمِ وَلَيْسَ لَهَا عَامِلٌ ظَاهِرٌ فِي اللَّفْظِ \*

تَبَيَّنَ \*

رُوِيَ زَيْدًا وَبَلَ زَيْدًا وَدُونَكَ زَيْدًا وَعَلَيْكَ زَيْدًا وَحَيْهَلْ زَيْدًا  
 وَهَذَا زَيْدًا وَالرَّافِعُ مِنْهَا ثَلَاثُ كَلِمَاتٍ هَيْهَاتَ وَشَتَّانَ وَسَرَّعَانَ نَحْوُ هَيْهَاتَ  
 زَيْدٌ وَشَتَّانَ زَيْدٌ وَعَسْرُ وَسَرَّعَانَ زَيْدٌ      النَّوْعُ الْعَاشِرُ أَفْعَالٌ نَادِصَةٌ تَرْفَعُ  
 الْأِسْمَ وَتَنْصِبُ الْخَبَرَ وَهِيَ ثَلَاثَةُ عَشَرَ فِعْلًا كَانَ وَصَارَ وَأَصْبَحَ وَأَمْسَى  
 وَأَضْحَى وَظَلَّ وَبَاتَ وَمَا بَرَحَ وَمَا قَتَى وَمَا زَالَ وَمَا انْفَكَ وَمَا دَامَ وَلَيْسَ  
 نَحْوُ كَانَ زَيْدٌ قَائِمًا وَصَارَ الْعَقِيرُ غَنِيًّا وَأَصْبَحَ زَيْدٌ عَالِمًا وَأَمْسَى زَيْدٌ قَارِيًا  
 وَأَضْحَى زَيْدٌ مُسَافِرًا وَظَلَّ زَيْدٌ صَائِبًا وَبَاتَ زَيْدٌ نَائِبًا وَمَا بَرَحَ زَيْدٌ  
 عَالِمًا وَمَا قَتَى زَيْدٌ قَائِمًا وَمَا زَالَ زَيْدٌ عَالِمًا وَمَا انْفَكَ بَكْرٌ عَاقِلًا وَاجْلَسَ  
 مَا دَامَ زَيْدٌ جَالِسًا وَلَيْسَ زَيْدٌ قَائِمًا      النَّوْعُ الْحَادِي عَشَرَ أَفْعَالُ الْمُقَارَبَةِ  
 تَرْفَعُ اسْمًا وَاحِدًا وَهِيَ أَرْبَعَةُ أَفْعَالٍ عَسَى وَكَادَ وَكَرَبَ وَأَوْشَكَ نَحْوُ عَسَى  
 زَيْدٌ أَنْ يَخْرُجَ وَكَادَ زَيْدٌ أَنْ يَخْرُجَ وَكَرَبَ زَيْدٌ يَخْرُجُ وَأَوْشَكَ زَيْدٌ يَخْرُجُ  
 النَّوْعُ الثَّانِي عَشَرَ أَفْعَالُ الْمَدْحِ وَالذَّمِّ تَرْفَعُ اسْمَ الْجِنْسِ الْمَعْرُفِ  
 بِاللَّامِ وَهِيَ أَرْبَعَةُ أَفْعَالٍ نِعَمَ وَبِئْسَ وَسَاءَ وَحَبَّذَا نَحْوُ نِعَمَ الرَّجُلُ زَيْدٌ

السادس حُرُوفُ تَجْزِمُ الْفِعْلَ الْمُضَارِعَ وَهِيَ خَبِثَةُ أَحْرِفِ إِنْ وَلَمْ وَلَمَّا  
وَلَمْ الْأَمْرُ وَلَاءُ النَّهْيِ نَحْوَانُ تُكْرِمُنِي أَكْرِمَكَ وَلَمْ يَضْرِبْ زَيْدٌ وَلَمَّا يَضْرِبْ  
زَيْدٌ وَلِيَضْرِبْ زَيْدٌ وَلَا تَضْرِبْ زَيْدًا      النَّوْعُ السَّابِعُ أَسْمَاءُ تَجْزِمُ الْفِعْلَ  
الْمُضَارِعَ عَلَى مَعْنَى إِنْ وَهِيَ تِسْعَةُ أَسْمَاءٍ مِنْ وَمَا وَمَتَى وَمَهَبَا وَآيٌ  
وَإَيْنَمَا وَآتَى وَحَيْثُهَا وَإِذْ مَا نَحْوُ مَنْ يُكْرِمُنِي أَكْرِمَهُ وَمَا تَصْنَعُ أَصْنَعُ وَمَتَى  
تَذْهَبُ أَذْهَبُ وَمَهَبَا تُكُنْ أَكُنْ وَآيَهُمْ تَضْرِبُ أَضْرِبُ وَإَيْنَمَا تَجْلِسُ أَجْلِسُ  
وَآتَى تَتَعَدُّ أَتَعُدُّ وَحَيْثُهَا تَذْهَبُ أَذْهَبُ وَإِذْ مَا تَفْعَلُ أَفْعَلُ      النَّوْعُ  
الثَّامِنُ أَسْمَاءُ تَنْصِبُ عَلَى التَّيْمِينِ أَسْمَاءُ نَكِرَةً وَهِيَ أَرْبَعَةُ أَسْمَاءٍ أُولَاهَا  
عَشْرَةٌ إِذَا رُكِبَتْ مَعَ أَحَدٍ وَاثْنَيْنِ إِلَى تِسْعَةٍ وَتِسْعِينَ نَحْوُ جَاءَنِي أَحَدٌ  
عَشَرَ رَجُلًا وَثَانِيهَا كَمْ نَحْوُكُمْ رَجُلًا عِنْدَكَ وَثَالِثُهَا كَذَا نَحْوُ كَذَا دِرْهَمًا  
عِنْدَكَ وَرَابِعُهَا كَإَيْنِ نَحْوُ كَإَيْنِ رَجُلًا عِنْدَكَ      النَّوْعُ التَّاسِعُ كَلِمَاتُ  
تُسَمَّى أَسْمَاءُ الْأَفْعَالِ بَعْضُهَا تَرْفَعُ وَبَعْضُهَا تَنْصِبُ وَهِيَ تِسْعُ كَلِمَاتٍ  
الَّتِي أَنْصِبُ مِنْهَا سِتُّ كَلِمَاتٍ رُوِيَ دَوْبَلُهُ وَدُونُكَ وَعَلَيْكَ وَحَيْثُهَا وَهِيَ نَحْوُ

مَذْ وَمُنْذُ يَوْمِ الْجُبْعَةِ وَأَكَلْتُ السَّيْكََةَ حَتَّى رَأَيْتُ رَأْسَهَا وَاللَّهُ لَا فَعْلَانَ كَذَا  
 وَتَاللَّهِ لَا فَعْلَانَ كَذَا وَجَاءَنِي الْقَوْمُ حَاشَا زَيْدٍ وَرَأَيْتُ الْقَوْمَ خَلَا زَيْدٍ  
 وَمَرَرْتُ بِالْقَوْمِ عَدَا زَيْدٍ      النَّوعُ الثَّانِي حُرُوفُ تَنْصِبُ الْأِسْمِ وَتَرْفَعُ  
 الْخَبَرِ وَهِيَ سِتَّةُ أَحْرَفٍ إِنَّ وَأَنَّ وَكَانَ وَلَكِنَّ وَلَيْتَ وَلَعَلَّ نَحْوَانِ زَيْدًا  
 قَائِمٌ وَبَلَّغْنِي أَنَّ زَيْدًا مُنْطَلِقٌ وَكَانَ زَيْدًا أَسَدٌ وَقَامَ زَيْدٌ لَكِنَّ غَيْرَ أَجَالِسٍ  
 وَلَيْتَ الشَّبَابَ عَائِدٌ وَلَعَلَّ غَيْرَ أَخَارِجٍ      النَّوعُ الثَّالِثُ حُرُوفَانِ تَرْفَعَانِ الْأِسْمَ  
 وَتَنْصِبَانِ الْخَبَرَ وَهُمَا مَا وَلَا الْمُشَبَّهَتَانِ بِلَيْسَ نَحْوُ مَا زَيْدٌ فَاصِلًا وَلَا رَجُلٌ أَفْضَلُ  
 مِنْكَ      النَّوعُ الرَّابِعُ حُرُوفُ تَنْصِبُ الْأِسْمَ فَقَطْ وَهِيَ سَبْعَةُ أَحْرَفٍ الْوَاوُ وَالْآ  
 وَيَا وَآيَا وَهَيَا وَآيٍ وَالْهَيْزَةُ الْمُفْتُوحَةُ نَحْوُ اسْتَوَى الْمَاءُ وَالْخَشْبَةُ وَجَاءَنِي  
 الْقَوْمُ إِلَّا زَيْدًا وَيَا عَبْدَ اللَّهِ وَآيَا عَبْدَ اللَّهِ وَهَيَا عَبْدَ اللَّهِ وَآيَ عَبْدَ اللَّهِ  
 وَأَعْبَدَ اللَّهِ      النَّوعُ الْخَامِسُ حُرُوفُ تَنْصِبُ الْفِعْلَ الْمُضَارِعَ وَهِيَ أَرْبَعَةُ  
 أَحْرَفٍ اِنْ وَلَنْ وَكَيْ وَأَنْ نَحْوُ كَرِهْتُ أَنْ تَضْرِبَ وَلَنْ تَفْعَلَ وَجِئْتُكَ  
 كَيْ تُعْطِيَنِي حَتَّى وَأَنْ تَدْخُلَ الْجَنَّةَ فِي جَوَابِ اسْأَلْتُ      النَّوعُ

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 نسخة مائة عامل  
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*

أَعُوذُ بِكَ فِي النَّحْوِ عَلَى مَا أَلَّفَهُ الشَّيْخُ الْإِمَامُ الْفَاضِلُ عَبْدُ الْقَاهِرِ بْنِ  
 عَبْدِ الرَّحْمَنِ الْجُرْجَانِيُّ سَقَى اللَّهُ ثَرَهُ وَجَعَلَ الْجَنَّةَ مَثْوًى مِائَةَ عَامِلٍ مِنْهَا  
 لَفْظِيَّةٌ وَمِنْهَا مَعْنَوِيَّةٌ فَالْفَظِيَّةُ مِنْهَا عَلَى ضَرْبَيْنِ سَبَاعِيَّةٌ وَقِيَاسِيَّةٌ فَالسَّبَاعِيَّةُ  
 مِنْهَا أَحَدٌ وَتِسْعُونَ عَامِلًا وَالْقِيَاسِيَّةُ مِنْهَا سَبْعَةٌ عَوَامِلٌ وَالْمَعْنَوِيَّةُ مِنْهَا  
 عَدَدَانِ فَالسَّبَاعِيَّةُ تَتَنَوَّعُ عَلَى ثَلَاثَةِ عَشَرَ نَوْعًا النَّوعُ الْأَوَّلُ حُرُوفُ تَجْرُ الْأِسْمِ  
 فَقَطْ وَهِيَ سَبْعَةٌ عَشْرَ حَرْفًا أَلْبَاءُ وَمِنْ وَعَنْ وَالِي وَفِي وَاللَّامُ وَرُبَّ وَعَلَى  
 وَالْكَافُ وَمِنْ وَمِنْذُ وَحَتَّى وَوَلَوْ الْقَسَمُ وَتَاءُ وَحَاشَا وَخَلَا وَعَدَا نَحْوُ مَرَرْتُ  
 بَزِيدٍ وَسِرْتُ مِنَ الْبَصْرَةِ إِلَى الْكُوفَةِ وَرَمَيْتُ السَّهْمَ عَنِ الْقَوْسِ وَزَيْدٌ فِي الدَّارِ  
 وَالْبَالُ لَزَيْدٍ وَرُبَّ رَجُلٍ لِقَيْتُهُ وَزَيْدٌ عَلَى السَّطْحِ وَزَيْدٌ كَالْأَسَدِ وَمَا رَأَيْتُهُ

# ADVERTISEMENT.

## CATALOGUE

OF

## ARABIC WORKS,

PUBLISHED AT THE RECOMMENDATION OF THE COUNCIL OF THE  
COLLEGE OF FORT WILLIAM.

1

Or Sixty Tables Elucidatory of the first part of a course of Lectures on the Grammar of the *Arabic* Language, delivered in the College of Fort William in Bengal, during the first year of its institution, by JOHN BAILLIE, Lieutenant in the Service of the Honorable East India Company, Professor of the *Arabic* and *Persian* Languages, and of Mohummudan Law, in the College of Fort William in Bengal. *Calcutta*, printed at the Honorable Company's Press, 1801.

2

A correct and entire edition of the five books on *Arabic* Grammar, which together with the Principles of inflection in the *Arabic* Language, form the first part of a classical education throughout all the Seminaries of *Asia*. Carefully collated with the most ancient and most accurate Manuscripts which could be found in *India*, containing the MI,UT AMIL, SMURHOO MI,UT AMIL, MISBAH, HIDAYUTOON-NUHV and KAFEEA. *Calcutta*, printed at the Honorable Company's Press. 1st Vol. 1802, 2d Vol. 1803, 3d Vol. 1805.

3

صراح The SOORAH a Dictionary of *Arabic* Words, explained in *Persian*, by ABOOL FUZL MOO-MUMMUD BIN OMR BIN KHALID, commonly called *Jumal*, being a Translation of a very celebrated *Arabic* Dictionary intitled the *Sihah*. Revised and corrected according to the authority of the *Qamoos*, the *Shums ool Ooloom* the *Deewan ool Udub*, and other lexicons of equal celebrity, by MUOLUVEES DURVESH ULEE, JAN ULEE, MEER GHOLAM HUSUN and UBDOOR-RUHEEM, under the patronage of the Right Honorable the Governor General in Council, at the recommendation of the Council of the College of Fort William. 1st Vol. *Calcutta*, printed at the Press of Muoluvees SHOOKER-ULLAH, by Muoluvee MOORARUK ULEE, 1812.

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لخوان الصفا IKHWAN-OOS-SUFA, in the Original *Arabic*. Revised and Edited by Shuekh UHMUD-BIN-MOOHUMMUD SHURWANEE-OOL-YUMUNEE. *Calcutta*: printed by P. PEREIRA, at the *Hindoostanee Press*, 1812. For an account of this work see POCOCKE, Spec. Arab. Hist. p. 369.

5

الفاظ الادوية ULFAZ OOL UDWIYUH, or *Materia Medica*, in the *Arabic*, *Persian*, and *Hindueec* Languages, compiled by NOORUDDEEN MOHUMMUD UBDUOLLAH SHIRAZEE, Physician to the Emperor SHAHJAHAN. With an *English* Translation, by FRANCIS GLADWIN, *Calcutta*, printed at the *Chronicle Press*, 1793.

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of Fort William, and Examiner in the *Arabic*, *Persian* and *Hindoostanee Languages*. *Calcutta*,  
printed by P. PEREIRA, at the *Hindoostanee Press*, 1814.

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